SOME

REFLECTIONS,

By way of DIALOGUE,

On the NATURE of

Original Sin, *Baptiſmal Regeneration*, *Repentance*, the *New Birth*, *Faith*, *Juſtification*, *Chriſtian Perfection*, or *Univerſal Holineſs*, and the *Inſpiration* of the *Spirit* of GOD.

Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν. 1 Cor. i. 23.

—σὺ τί λέγεις, ὦ Ἕλλην; σοφίαν ζητεῖς; Ἔχεις τὸν Χριστὸν, σοφίαν ὅλα τοῦ Παλρός. Οἱ μὲν γὰρ φιλόσοφοι περὶ ψυχρὰ καὶ ἀνόνηλα ἠχολήθησαν· ὁ δὲ σαυρὸς τὸν κόσμον ἔσωσε. Theophyl. in 1 Cor. i. 24, 25.

Νέκρωσον τοίνυν τὸ σῶμα, ἵνα οἰκῇ τὸ πνεῦμα ἐν σοι, καὶ δι' αὐτὸ δοθῇ σοι ἡ ζωή. Idem, in Rom. viii. 11.

Humbly Inſcribed to the Moſt Reverend and Right Reverend the Lords the Archbiſhops, and Biſhops of ENGLAND.

The FIFTH EDITION, with an APPENDIX.

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TO THE

Moſt Reverend and Right Reverend

The LORDS the

ARCHBISHOPS and BISHOPS

OF

ENGLAND.

MY LORDS,

THough the Obſcurity of the Author cannot challenge the Honour he thus ventures to aſſume to himſelf; yet the great and important Doctrines here treated of, both of the *ſacred Writ-*

ings, and of our *own Church*, will ſufficiently plead his Excuſe. And indeed, as your Lordſhips ought to be eſteemed principal Guardians of ſuch Doctrines; therefore the Patronage of them, ſo far as they appear to be *ſuch*, muſt, in part at leaſt, belong to your Lordſhips.

That *Juſtification by Faith*, which is one of the Doctrines here explained, has been variouſly underſtood, cannot, my Lords, be a Secret to you: But this can neither leſſen the Truth, nor the Importance of it.

That it is a Doctrine of our own Church, none will venture to deny; though by the cold manner in which it is ſometimes treated, one would go near to ſuſpect, that ſome Gentlemen were quite tired of it.

It may certainly, my Lords, be aſked, whether Men are always to hold Opinions,

ons, which cannot be defended by the *Goſpel*; becauſe they were once eſpouſed by the *Church?*

My Lords, They who have a due Regard for the divine Authority of the Goſpel, or for the *Principles* of the *Reformation*, cannot long be in Suſpenſe about anſwering ſuch a Queſtion.

However, my Lords, till this really appears to be the Caſe of any of our Doctrines, it is in Charity to be hoped, that no Member of our excellent Church will either be aſhamed of her Doctrines, or afraid to eſpouſe them; leſt he only prove *aſhamed of the Goſpel of* Chriſt.

How far, my Lords, the Agreement is here ſhewn between an *antiquated* Doctrine or two of our own Church, and that divine Goſpel: And how far ſome dangerous and fatal Errors are laid open, which ſtrike at the very Foun-

dations of *Chriſtianity*;--Theſe are Points, which are humbly ſubmitted to the unprejudiced Judgments of your Lordſhips, as well as to that of every other ſerious and wiſe Chriſtian.—I am, with the greateſt Deference and Reſpect,

My Lords,

Your Lordſhips

moſt dutiful Son,

and Servant,

VIN. PERRONET.

THE

PREFACE.

WHAT *awful* Words are theſe! "If our *GOSPEL* be *hid*, it "is *hid* to them that are *loſt*; in whom "the *God of this World* hath *blinded* the "Minds of them which *believe not*; leſt "the *Light* of the glorious *GOSPEL* of "*CHRIST*, who is the Image of God, "ſhould *ſhine* unto them (*a*)."

Miſerable, *undone* Souls! The *Light*, the *Truth*, the *divine Excellency* of the *GOSPEL* hid from them!

Thus the Almighty makes good his righteous Threatning; "becauſe they "received not the *Love* of the *Truth*, "that they might be ſaved; for this "Cauſe God ſhall ſend them ſtrong "*Deluſion*, that they ſhould believe a "*Lye* (*b*)."—How *melancholy*, how *deplorable* a State, to be thus deſerted of God, and his divine Grace!

May the Lord ſet theſe Reflections ſo home upon the Heart of every proud and obſtinate *Infidel*, that he may find no Reſt, till he is *pluckt as a Brand out of the Fire!*—But now, what ſhall we ſay of thoſe

(*a*) 2 Cor. iv. 3, 4.

(*b*) 2 Theſs. ii. 10—12.

thoſe miſerable *Profeſſors of Chriſtianity*, who may have largely contributed to the *Sin* and *Ruin* of thoſe immortal Souls, by being a *Scandal* and *Reproach* to the Profeſſion of the *Goſpel?*--"It muſt needs "be, ſays the bleſſed *Jeſus*, that Offences "come; but *Wo* to that Man by whom "the Offence cometh (*a*)!"

Various Ways have thoſe, who are called *Chriſtians*, diſhonoured the *Chriſtian* Name.

Some, by Vices, which would even ſhock a ſober *Heathen*.--Some, by an *uncharitable*, *furious*, and *intolerant* Spirit.--Some, by an eager Purſuit after the *Pleaſures*, or *Riches*, or *Honours* of Life. Surely, neither the *ſenſual*, the *lewd*, the *proud*, the *vain*, the *covetous*, nor the *ambitious* Chriſtian, can ever bring *much Honour* to the Religion of a *crucified Jeſus!* A Religion, which injoins us *Mortification*, and *Self-denial*; *Purity of Heart*, and *Holineſs* of *Converſation*; a *lowly*, *humble*, *heavenly* Mind; not to *love the World*, nor to be *conformed* to it; but to *ſet our Affections on Things above*, *not on Things on the Earth!*

Therefore, when the Enemies of *Chriſtianity* (who are *ſharp-ſighted* enough in every

(*a*) St. Matth. xviii.

every Thing, but what concerns their *eternal Salvation*; when theſe) obſerve too many *Profeſſors* of the *Goſpel* thus *trifling* with it, can it be any Wonder that *Infidelity* gains Ground in the World? I preſume it cannot.—For *Infidelity*, I am perſuaded, will always gain Strength in Proportion as the Goſpel loſes its *divine Efficacy* on the Hearts and Minds of its *Profeſſors*.

Let this *divine Efficacy* but ſhine forth in its *full Luſtre*,--and *Infidelity* will loſe its *ſtrongeſt Hold*. For though the *God of this World* found Means to *blind* Mankind, even in the pureſt Times of the *Goſpel*; yet it may be ſubmitted, whether the *Lives* of *Chriſtians* have not too long furniſhed him with his moſt *dangerous* and formidable *Weapons*?—Could *Reaſon* and *Argument* have diſarmed him, he had been long ſince *diſarmed*;—but *ſomething elſe* is wanting.

However, it muſt be the Duty of every one, according to his *Station*, *Circumſtances*, and *Abilities*, to endeavour to enforce the *Goſpel* upon the Hearts of Men.—But which is the moſt promiſing Method to ſucceed? Is it not to propoſe it in its *native Simplicity*? This ſurely muſt be the moſt likely Way to bring down

down a *Bleſſing* upon our Endeavours. For though to accommodate its *Doctrines* either to the *Prejudices* of *Philoſophers*; or to the *Taſte* of a *giddy*, *thoughtleſs* and *ſceptical* Age, might pleaſe ſome *refined Reaſoners*; as well as a *Multitude* of others, who cannot reliſh a Religion which propoſes a *Croſs* and a *narrow Way*; yet this would be only betraying *their* Souls, and murdering of our *own*; though we might thus effectually eſcape the uſual Charge of *Enthuſiaſm*.

I have therefore endeavoured, in the following *Dialogue*, to give a *plain* Account of ſome fundamental Doctrines of the *Goſpel* of *Chriſt*, without knowingly departing from it, either on the Right Hand, or on the Left.

Indeed it will appear, that I differ in ſome Meaſure from the late learned and worthy *Biſhop* of *London* (*a*), in relation to the "*Spirit bearing witneſs with our Spirit that we are the Children of God:*" Yet I hope it is done in ſuch a Manner, as could not give the leaſt Offence, either to his Lordſhip, or any other truly wiſe and ſerious *Chriſtian*.

His

(*a*) See his Lordſhip's *Diſcourſes* preached at the *Temple*, *Diſcourſe* the *Eighth*.

His Lordſhip has certainly proved, with great Strength of Reaſon, that there muſt be *Two* who *bear witneſs*; "and "that thoſe *Two* are the *Holy Spirit of* "*God*, and our *own Spirit*:" Yet I muſt beg leave to enter my Diſſent, where his Lordſhip denies "the Evidence of the "Spirit to be *any* ſecret Inſpiration, or "*any* Aſſurance conveyed to the Mind "of the Faithful;" but intirely confines it to "the *Evidence* of *ſuch Works* "as we perform by the Spirit," P. 247.

However, as at the Entrance of that *Diſcourſe*, the *Sentiments* of that learned *Prelate* are ſo very juſt, and withal ſo very *different* from thoſe of many *Moderns*, I can't avoid tranſcribing a Part of what is there mentioned.

His Lordſhip obſerves, that "to be "the *Children of God* is the greateſt Privi-"lege under the *Goſpel*:—And as this is "a *New State*, which belongs not to us "by *Nature*; ſo our Entrance into it is "ſtiled a *New Birth*; and we are ſaid "*to be born again*, and *to be begotten again*, "to the Hopes [of the Goſpel]—And "therefore as we receive our *Spiritual* "*Life from* the Gift and Mercy of God, "he is our Father, and we are his Children.

" Children. Thus St *Peter* tells us, that " *we are born again, not of corruptible Seed,* " *but of incorruptible, by the Word of God,* " *which liveth and abideth for ever.*" 1 Epiſtle i. 23.

" This *new Life* we receive by the " Miniſtration of the *Spirit*: The *Pow-* " *ers* which belong to *this Life*, and in " which it conſiſts, depend upon the " *Influences* of the *Spirit*; and therefore " we are ſaid *to be born of the Spirit* He " is the *Earneſt* of our Inheritance; the " *Pledge* and *Security* which we receive " from God of our future Immortality." Page 227, 228.

I ſhall here only juſt enquire —Whether from this beautiful Account of our *Spiritual Life*; of the *new Birth*, and the *Powers* belonging to it; of the *Miniſtration*, *Influences*, and divine *Offices* of the *Holy Spirit*, a Perſon would not naturally conclude, that the *Power of knowing we are the Children of God*, muſt alſo proceed from ſome *divine Influence* or *Operation* upon the Soul (*a*)?

(*a*) See Page 88. of the following *Dialogue*, Note (*b*).

SOME

POSTSCRIPT.

SOME FEW

REFLECTIONS

ON A

FUTURE STATE of THINGS;

Humbly offered to the ſerious Conſideration of ſuch MODERNS as diſbelieve the IMMORTALITY of the SOUL.

I. IS not the moſt conſummate *Happineſs* worth ſeeking after?

II. Is not the moſt conſummate *Miſery* worth avoiding?

III. Muſt not the one or the other be our Portion hereafter, if the *Goſpel* be *true?*

IV. But what if the *Goſpel* be *falſe?*

V. Why then, it muſt be allowed, that a *true Chriſtian is ſadly* diſappointed! — However, let us examine, what *Hurt* the *Belief* of a glorious *Immortality* has done him?

VI. We will admit, that this *Belief* has robbed him of many *irregular Gratifications*; deprived him of many *faſhionable Vices*; reſtrained many *craving Appetites*; curbed many *violent Paſſions*; ſubdued many *darling Deſires*; nay hindered him of all thoſe *worldly Poſſeſſions*, which he could not enjoy with a *good Conſcience*; and perhaps expoſed him to the *Laughter* and *Ridicule* of a *gay World*; of many *Free-thinkers* and *Free-livers*.—All this we will ſuppoſe he has ſuffered for his *Hopes* of *Immortality*.

VII. But are theſe *Hopes* really worth all theſe *Sufferings*?

VIII. Let us fairly examine.—In general then, theſe *Hopes* have been a continual *Feaſt* to his Mind; and have conſtantly furniſhed out ſuch inconceivable *Joy* and *Happineſs*, as he would not have exchanged for the Poſſeſſion of the whole World! Were they therefore not worth the whole World to *Him*; and even this upon the Suppoſition that his *Hopes* were ill-founded?

IX. But let us proceed next to enquire, how Matters ſtand with thoſe Gentlemen who ſcorn to indulge any *Hopes* of this kind?

X. Firſt, It muſt be granted, that as they have ſhook off all the *Shackles* of *Religion*, they certainly enjoy a *Freedom*, which the poor *Believer* does not. Therefore, as they are under

under none of thoſe *ſlaviſh Reſtraints*, they are at full *Liberty* to give a complete *Swing* to their *Paſſions* and *Pleaſures*; to their *Pride*, *Ambition*, and *Revenge*.

XI. However, by way of *Counter-balance*, may not this *free Indulgence* ſometimes coſt them pretty dear? May it not prove to the Loſs of their *Reputations*, their *Peace*, their *Health*, their *Eſtates*, and perhaps their *Lives*?

XII. But let us view theſe Gentlemen in the moſt *advantageous* Light.—Let us ſuppoſe they have ſo much *Philoſophy* and *Prudence*, and Command of their *Paſſions*, that they are not *Slaves* to their *Appetites*; but that they avoid every *outward Vice* of the Age; and thus maintain a *fair Reputation*, and a *ſound Body*:—Yet it is moſt evident, that notwithſtanding they do not live the *Life* of a *Beaſt*, yet their higheſt Expectations are only to die the *Death* of a *Beaſt*!

XIII. Therefore, ſuppoſing there was nothing beyond the *Grave*; yet as ſuch Perſons deprive themſelves of a preſent unſpeakable *Happineſs* ariſing from the *Hopes* of a glorious *Immortality*; — it cannot be, but they muſt certainly have the *Diſadvantage*. So juſt and beautiful are the Sentiments of that ancient *Philoſopher*, who declared, — "That if the "*Belief* of the *Soul's Immortality* was a *Miſ-*"*take*; it was however ſo *delightful* a Miſtake,

" that he would not ſuffer himſelf to be rob-
" bed of it, as long as he lived! * "

XIV. But can the *gloomy Proſpect* of ſinking into *Nothing* afford this *Pleaſure?*—What a dreadful *Gloom* muſt poſſeſs that *Mind* which can believe it?—And what malicious *Dæmon* muſt poſſeſs that *Man*, who would deprive others of their *Hopes* of *Immortality?*

XV. And now, to finiſh this *Addreſs*, let us do common Juſtice to the *Goſpel*. — We have hitherto reaſoned upon a Suppoſition, that the *Goſpel* gave us a *falſe* Account of *Immortality*. Let us now for Argument's Sake, ſuppoſe the *Goſpel* is *true*:—Who then is the *wiſe* Man?—Is it he that has enjoyed during his whole Life, the *reviving*, *lovely* Proſpect of *endleſs Happineſs*; and which he will one Day enter upon? Or is it he that has deprived himſelf of that *divine Pleaſure* in this World, and whoſe Portion is a *dreadful Scene* of *Miſery* in the other?

* Quòd ſi in hoc erro, quòd Animos hominum immortales eſſe credam, lubenter erro: nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo.
M. T. CICERO, *de Senect.*

SOME

SOME

REFLECTIONS,

By way of DIALOGUE, &c.

BETWEEN

PHILALETHES and EUGENIUS.

Eugenius.

I Have often thought, my dear Friend, that *eternal Salvation* is a very weighty Affair; and therefore have been very deſirous to know, *What I muſt do to be ſaved?*

Phil. It is a little unuſual, my worthy Friend *Eugenius*, to ſee a Perſon of Birth and Fortune, eſpecially of your Years, making ſo *unfaſhionable* an Enquiry. But when once the Spirit of God has effectually touched the Heart, neither Youth, nor Riches, nor Honours, can withſtand the powerful Influence.

E. I have various Queſtions to trouble you with; but deſire to be firſt informed, What is to be underſtood by *Original Sin?* For I think

think a learned *Lutheran* talks of no leſs than ſixteen Opinions about it (*a*).

P. You certainly begin with a very proper Queſtion: For till we know the true Foundation of our ſpiritual Diſorders, we ſhall hardly be able to get rid of them. The Variety of Opinions concerning *Original Sin*, or any other Doctrine whatever, will have no other Effect on a wiſe and good Mind, than to make it the more careful in diſtinguiſhing Truth from Falſhood. It is commonly ſaid of our learned and excellent *Cudworth*, that, in his *Intellectual Syſtem*, he had *raiſed more Spirits than he could lay*: And ſuppoſing this to be ſo; yet his Subject is not the leſs *True*, the leſs *Weighty*, or the leſs *Important*. So that, admitting there were many more Opinions about *Original Sin*, we have no further Concern with them, than only to endeavour to fix upon the right: And ſince I cannot help you to a better, than that of our own Church, be pleaſed to hear what that is.—*Original Sin*, according to her, "is the Cor-"ruption of every Man's Nature; whereby "he is very far gone from original Righte-"ouſneſs; and is of his own Nature inclined "to Evil: And which Corruption deſerves "God's Wrath, *&c.*"

This is, in brief, what our Church ſays (*b*): And I think, as the *Scripture* ſpeaks much to

(*a*) *Oſiander* in Biſhop *Taylor*'s Polemical Diſcourſes, page 452.

(*b*) Article IX.

to the ſame Purpoſe (*a*); ſo the unhappy Experience of Mankind will vouch for no ſmall Part of it.—There is not, perhaps, any thing in divine Revelation, to which proud Reaſon ſtoops more unwillingly: And therefore it has found out numberleſs Gloſſes and Comments, rather than ſubmit to a mortifying Doctrine, which repreſents all Mankind as a Race of *degenerate*, *fallen* Spirits.

E. Some, I know, have thought, that the Doctrine of *Original Sin* bears hard upon Divine Goodneſs.

P. Undoubtedly it does, as it has ſometimes been explained. But if God has abundantly made up our original Loſs; if, *where Sin abounded*, there *Grace did much more abound* (*b*), then every Divine Attribute remains ſafe and untouched. Perhaps indeed Mankind may not be able to comprehend the *Reaſon*, why infinite Wiſdom ſhould chooſe rather amply to repair that Loſs, than to prevent it at firſt:—And if this be the Cauſe of our Unbelief, let us modeſtly remember, that *we are but of Yeſterday*, and know nothing (*c*). That illuſtrious *Heathen*, *Socrates*, gained the Name of the wiſeſt Man, by forming very humble Conceptions of *human Wiſdom*, in general;

(*a*) Gen. i. 26, 27. Ch. ii. 17. Ch. iii. Pſalm li. 5. Eccles. vii. 29. Rom. iii. 9, 19, 23. Ch. v. 6—21. Ch. vi. 23. Ch. vii. 14—25. Ch. viii. 6—8. 2 Cor. v. 14. Gal. iii. 22. Ephes. ii. 3. Ch. iv. 22—24. See alſo St John iii. 3—8. 1 St Pet. i. 3, 4, 23. 1 St John iii. 9. Ch. v. 4, 18.

(*b*) Rom. v. 15—21. (*c*) Job viii. 9.

and of his *own* in particular (*a*). But he that *will* know the Reaſons of God's Diſpenſations, *before* he believes them, has neither the *Wiſdom* of that Philoſopher, nor the *Modeſty* of a *Chriſtian*.

I am not contending, my good Friend, for a *blind*, *popiſh* Faith, which *implicitly* ſubmits itſelf to *Man*, or the *Church*: But when we have ſufficient Reaſon to believe the Voice to be the Voice of God, there the Underſtanding ought to pay an entire and abſolute Submiſſion: And when once the Meaning of that Voice is clear to us, there is then left no room for diſputing; but we ought rather to *hide ourſelves in the Duſt* (*b*), and to receive it with the deepeſt Humility.

Let us now hear the Sentiments of a great Maſter of Reaſoning, who was never charged with *Bigotry* or *Enthuſiaſm*. —— "There is "one ſort of Propoſitions, that challenge the "*higheſt* Degree of our Aſſent upon *bare Teſ-"timony*; whether the Thing propoſed agree "or diſagree with common Experience, and "the ordinary Courſe of Things, or no. The "Reaſon whereof is, becauſe the Teſtimony "is of ſuch a One as cannot deceive, nor be "deceived, and that is, of God himſelf. This "carries with it *Certainty* beyond *Doubt*, *Evi-"dence* beyond *Exception*. This is called "by a peculiar Name, *Revelation*; and our "Aſſent

(*a*) — Τῷ ὄντι ὁ θεὸς σοφὸς εἶναι — ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός. Plat. Apol. Socrat.

(*b*) Iſai. ii. 10, 11.

" Aſſent to it, *Faith*; which as abſolutely
" determines our Minds, as our *Knowledge*
" itſelf; and we may as well doubt of our
" own Being, as we can, whether *any Re-*
" *velation* from God be true. So that *Faith* is
" a ſettled and ſure Principle of Aſſent and Aſ-
" ſurance, and leaves no manner of room for
" *Doubt* or *Heſitation* —*Faith* is nothing elſe
" but an Aſſent founded on the *higheſt Reaſon*.
" —*Reaſon* is not injured or diſturbed, but
" aſſiſted and improved, by new Diſcoveries
" of Truth, coming from the eternal Foun-
" tain of all Knowledge.——Whatſoever is
" divine Revelation, ought to over-rule all
" our *Opinions*, *Prejudices*, and *Intereſts*, and
" hath a Right to be received with a *full Aſ-*
" *ſent*." *Locke*'s *Human Underſtanding*, B.
iv. C. 16. §. 14. C. 18. §. 10.

E. I ſo far entirely agree with that great Man. But is not *Baptiſm*, in the Opinion of our Church, a *ſpiritual Regeneration*; by which, though we are *born in Sin, and the Children of Wrath*, we are *made Members of Chriſt, Children of God, and Inheritors of the Kingdom of Heaven* (*a*)?

P. It is as you ſay. And our Church means by all this, that we have hereby a Title and Claim, through the Blood of *Chriſt*, to eternal Happineſs: And which we ſhall certainly enjoy, if we continue faithful to our *Baptiſmal Covenant*.—But then, as we expect this, we

(*a*) Office for *Baptiſm*, and the *Church Catechiſm*; and Art. 27.

are obliged, when grown up, "to *crucify* the "old Man, and *utterly* to aboliſh the whole "Body of Sin; to follow the *Example* of our "Saviour *Chriſt*, and to be made *like* unto him; "that as he died and roſe again for us, ſo "ſhould we who are baptized, *die from Sin*, "and *riſe again unto Righteouſneſs*, *continually* "mortifying *all our evil and corrupt Affections*; "and *daily* proceeding in *all* Virtue and God-"lineſs of living (*a*)."

You ſee then, my dear *Eugenius*, what is the *conſtant* Task of a *Chriſtian*, if he deſigns to be the better for his *Baptiſm*.

E. I ſee it very plainly. And withal, that, according to our Church, there is a *Body of Sin* remaining *after* Baptiſm; and conſequently, that the Corruption of our Nature is not taken away by it.

A. That it is not, our Church expreſsly affirms (*b*): And our own Experience may abundantly convince us.—But it is againſt this Corruption, and all the Sins which flow from it, that we are daily to ſtrive and petition. And God's holy Spirit, if it be not our own Fault, will give us the Victory (*c*). But we muſt,

(*a*) See the laſt Prayer in the Office of *Baptiſm*; and the Exhortation that follows it.

(*b*) Article IX. Whoever compares the *Engliſh* with the *Latin* Article, will eaſily perceive, that by *regenerated* is *there* meant *baptized*. However we ſhall plainly ſee, that our *Church* means alſo ſomething elſe by *Regeneration*, than merely *Baptiſm*.

(*c*) Rom. vi. 6, 11—15, 22. 1 Cor. xv. 56, 57. I muſt here obſerve, that with regard to theſe Words,—

"God's

muſt, my Friend, uſe great Diligence and Watchfulneſs; be often in Prayer, and never wilfully neglect any *Means* of Grace whatever (*a*). And then we need not doubt, but *the Blood of Jeſus Chriſt will cleanſe us from all Sin* (*b*).

E. I ſhould be glad to be informed, whether St *Paul* ſpeaks of himſelf, or of ſome other Perſon, in thoſe remarkable Words, in the ſeventh of the *Romans*,—*I am carnal, ſold under Sin.—I ſee another Law in my Members, bringing me into Captivity to the Law of Sin.—O wretched Man that I am, who ſhall deliver me from the Body of this Death?—With the Mind, I myſelf ſerve the Law of God; but with the Fleſh, the Law of Sin* (*c*).

I muſt own, it was not diſagreeable to me, to ſuppoſe that the Apoſtle ſpake of himſelf; becauſe I thought, that, if ſo extraordinary a Perſon

" God's *Holy Spirit*, if it be not our own Fault, will " give us the Victory; —— a certain learned Gentleman thus objected:—" Here, ſays he, the Point turns " on the *Will* of Man; which in P. 1. is wholly aſcribed " to the *Power of God's Work* on the Soul."——If other Readers ſhould make the ſame Objection, I deſire they would reflect, that what is mentioned, P. 1. relates to thoſe *firſt ſtrong Convictions*, which often, in a powerful manner, carry all before them: Whereas the other Paſſage relates to thoſe *gentle Workings* of the *Spirit*, which are too often hindered by our own wilful Follies —— See Ephes. iv. 30. Phil. ii. 12, 13. 1 Theſs. v. 19. 2 St Pet. i. 5—11.——This alſo will ſolve the very ſame Objection which was likewiſe made to Part of P. 21.

(*a*) St Matth. xxvi. 41. St Luke xi. 13. Ephes. vi. 11—18. 2 St Pet. i. 5—11.

(*b*) 1 St John i. 7. (*c*) Ch. vii. 14, 23—25.

Perſon found himſelf thus intangled and overcome by Sin, I need not be much alarmed, if I often found myſelf in the ſame State.

P. It is greatly to be feared, *Eugenius*, that many others have made the ſame fatal Uſe of thoſe Expreſſions; but I hope it will appear, that St *Paul* is not there ſpeaking of *himſelf*; but of a very *different* Perſon.

And therefore let us hear him thus expoſtulating in the preceding Chapter. *Shall we continue in Sin, that Grace may abound? God forbid! How ſhall we that are dead to Sin, live any longer therein?—Knowing this, that our old Man is crucified with* Chriſt, *that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin. For he that is dead, is freed from Sin. Now, if we be dead with* Chriſt, *we believe that we ſhall alſo live with him.* Ch. vi. 1, 2, 6, 7, 8.

Now, is it poſſible to conceive, that he who was thus *dead with Chriſt*, and *dead to Sin*; and therefore, according to his own Declaration, *freed from it*; is it poſſible to conceive, that this very Perſon was, at this very time, *ſold under Sin*, that is, was neither *dead to it*, nor *freed from it?*

Again, let us obſerve how he addreſſes himſelf to the *Romans*, in this very Chapter.—*Likewiſe reckon ye alſo yourſelves to be dead indeed unto Sin; but alive unto God, through* Jeſus Chriſt *our Lord. Let not Sin therefore reign in your mortal Body, that you ſhould obey it in the Luſts thereof. Neither yeild ye your Mem-*

bers,

bers, as Inſtruments of Unrighteouſneſs unto Sin: But yield yourſelves unto God, as thoſe that are alive from the Dead. — *But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End everlaſting Life.* Ver. 11, 12, 13, 22.

Is it poſſible now for any *unprejudiced* Perſon to believe, that the inſpired Apoſtle could thus talk to *others*; whilſt *he himſelf* was *brought into Captivity to the Law of Sin?*

Again, he expreſsly aſſures thoſe Converts, in theſe remarkable Words,—"The Law of "the Spirit of Life in *Chriſt Jeſus*, hath made "me *free* from the *Law of Sin and Death.*" Ch. viii. 2.

But how was the Apoſtle made *free from the Law of Sin and Death*; whilſt he was a *Slave* to the Law of *both?* Whilſt he was *carnal, ſold under Sin*; and under the *Terrors* of that *Death*, which is *the Wages of it?* Ch. vi. 23.—I know you have met with Writers, who have attempted to ſolve theſe Difficulties: But why will Men attempt to reconcile ſuch *Abſurdities* and *Contradictions?* Give me leave only to mention a Verſe or two more out of this very Epiſtle. With how much Earneſtneſs does this pious Man exhort thoſe People to *preſent their Bodies a living Sacrifice, holy, acceptable unto God, which is*, ſays he, *your reaſonable Service.* This, he *beſeeches* them to do, *by the Mercies of God.* And moreover, that they would *not be conformed to this World*; but

but that they would be *transformed by the renewing of their Minds*, Ch. xii. 1, 2.

Is not this *surprizing* Advice from a Perſon who had juſt been telling of them, that *he himſelf* was the *very reverſe* of this Character? He conjures *them* by the very *Mercies of God*, to preſent *their Bodies* a *living* and *holy Sacrifice*; whilſt he himſelf, *with his own Fleſh*, was actually *ſerving the Law of Sin!* Surely, if it was but a *reaſonable Service* for *them*, to preſent their *Bodies* an *holy Sacrifice to God*; it was full as *reaſonable* for their *Teacher* to do the ſame. But could he *preſent his Body a living Sacrifice, holy, and acceptable to God*; whilſt he was the *Servant* and *Slave of Sin?* Or could he follow the other Part of his Advice, to be *transformed by the renewing of the Mind*; and not to be *conformed to this World?*—For what is it to be *conformed to this World*; if the living in Sin be not? Or what is it to be *transformed by the renewing of the Mind*; but an entire Change of the Heart and Affections? And when they are thus changed, our outward Actions muſt certainly be changed too. We ſhall then *ſerve the Law of God*, both inwardly and outwardly. There will be no room to ſay,—*With the Mind I ſerve the Law of God*; *but with the Fleſh the Law of Sin. Such a Servant* of *God*, and *Servant of Sin*, is, in Truth and Reality, *no Servant* of *God* at all. For he that is *Truth* itſelf has aſſured us,—that *we cannot ſerve two* [ſuch] *Maſters*—St. *Matt.* vi. 24.

But

But laſtly, the ſame Apoſtle directs theſe Converts, — to *put on the Lord* Jeſus Chriſt; *and not to make Proviſion for the Fleſh*, to *fulfil the Luſts thereof*, chap. xiii. 14. From whence it ſeems evident, that he, who *with the Fleſh ſerves the Law of Sin*, has not yet *put on the Lord Jeſus*.—But ſhall we ſay, that this was the Caſe of the Apoſtle? That he had not *put on Chriſt*; though he admoniſhed and exhorted thoſe *Chriſtians* to do it? Is not this to bring down an inſpired Apoſtle to the level of thoſe, *who profeſs to know God*; *but in Works deny him?* In ſhort, this is ſo ſhocking an Opinion, that I could wiſh all that hold it would calmly and impartially reflect, whether, Firſt, it does not make the holy Apoſtle flatly contradict himſelf in the ſame Breath? Secondly, whether thoſe Converts, *being made free from Sin*, were not *much better Chriſtians*, than he was himſelf? And, Thirdly, whether St *Paul* did not *give* much *better* Advice, than he had yet *taken*?

I do not by any means charge thoſe with holding theſe Conſequences, who maintain that Opinion: I only intreat ſuch to diveſt themſelves of all Prejudice, as far as poſſible, and attentively conſider, whether that Opinion, and theſe Conſequences, are not *inſeparably* connected?

E. Indeed I think the State there deſcribed is much more ſuitable to ſuch a carnal Wretch as I am, than to ſo holy and mortified a Perſon as St *Paul*.—But I now beg to know,

what

what muſt be done, when we have forfeited the Benefit of our *Baptiſmal Regeneration?*

P. We muſt be recovered again, by the holy Spirit working in us *true Repentance*, and a *living Faith* in the *Blood of Chriſt* (*a*); and this Recovery of us by *Repentance* and *Faith* (which our Church in her *Catechiſm* enjoins to *all* who are *come to Age*, without Exception, may be well called a *Regeneration*, or *New Birth*.

E. I ſhould be glad to be informed, whether our Church calls any thing by the Name of *Regeneration*, or the *New Birth*, excepting *Baptiſm*; becauſe this is a Point which is ſometimes diſputed.

P. You will ſoon be able to judge of ſuch Diſputations: And therefore be pleaſed to obſerve, in the firſt Place, that in the *Homily* for *Whitſunday*, after mention is made of the Power of the *Holy Ghoſt*, in altering and changing of Mankind, and making us *New Men* in *Chriſt Jeſus*, it thus follows,—— "Such is the Power of the *Holy Ghoſt* to *re-* "*generate Men*, and, as it were, to *bring* "*them forth a-new*, ſo that they ſhall be no- "thing like the Men that they were before. "Neither doth [the Holy Spirit] think it "ſufficient inwardly to work the ſpiritual and "*New-Birth* of Man, unleſs he do alſo *dwell* "and *abide* in him."

And

(*a*) St Luke xxiv. 47. Acts viii. 22, 23. Chap. xx. 21. Rom. iii. 25. Chap. v. 1. Ephes. ii. 8. 2 Tim. ii. 25, 26.

And at the Concluſion, we have the following Words, —— "Humbly beſeeching "[God] ſo to work in our Hearts, by the "Power of his holy Spirit, that we being "*regenerate*, and *newly born again* in all "Goodneſs, Righteouſneſs, Sobriety, and "Truth, may, in the end, be made Par-"takers of everlaſting Life in his heavenly "Kingdom (*a*)." —Moreover, what is it to be *raiſed from the Death of Sin unto the Life of Righteouſneſs* (*b*)? — What is it to be *new-created* from a wicked Perſon to a *righteous* Man; which our Church mentions from St *Auſtin* (*c*)? What is it ſo truly to repent, as to be clean *altered and changed*; and to become *New Creatures*; and to walk in a *New Life* as *New-born-Babes* (*d*)?

What is it to be *daily renewed* by the Holy Spirit (*e*)? What is it to have *New Hearts created* in us (*f*)? What do all theſe various Expreſſions mean, but the very ſame Thing with being *regenerate* and *newly born again*?

Moreover, what elſe does the Holy Ghoſt deſign by that *New Heart* and *New Spirit*, which are promiſed to true Penitents (*g*)?

What

(*a*) Hom. for *Whitſunday*, Part i. p. 276, 278. Edit. *London*, 1726.

(*b*) Laſt Collect in the Funeral Office.

(*c*) Hom. for *Rogation-week*, Part i. p. 286.

(*d*) Hom. of Repentance, Part ii. p. 327, 328.

(*e*) Collect for *Chriſtmas-day*.

(*f*) Collect for *Aſh-wedneſday*.

(*g*) Ezek. xi. 19. Ch. xviii. 31. Ch. xxxvi. 26.

What elſe does our Holy Lord mean by this Saying,—" Except ye be *converted*, and " *become* as *little Children*, ye ſhall not enter " into the Kingdom of Heaven (*a*)?" What elſe does St *Paul* mean by the being *transformed by the renewing of the Mind* (*b*)? What elſe is to be underſtood by *mortifying the Deeds of the Body through the Spirit*: And by *crucifying the Fleſh, with the Affections and Luſts* (*c*)? What is it to *ſet the Affections on Things above; to put off the old Man; to be renewed in the Spirit of the Mind*; and to *put on the new Man, which, after God, is created in Righteouſneſs and true Holineſs* (*d*)? What does the ſame Apoſtle mean in two Places, by a *New Creature* (*e*); but only ſuch a Perſon as St *Chryſoſtom* deſcribes in the following Manner? *He is turned into a New Creature: For he is born again* [or *from above*] *through the Spirit* (*f*). But ſtill further; What can St *Peter* deſign by theſe following Words,—" *being born again—of incorruptible Seed, by* " *the Word of God, which liveth and abideth* " *for ever* (*g*)? Or what does St *John* mean, when he declares, that " *Whoſoever is born of* " *God, doth not commit Sin*;—that *Whatſoever* " *is born of God, overcometh the World*;—And that

(*a*) St Matth. xviii. 3. (*b*) Rom. xii. 2.
(*c*) Rom. viii. 13. Gal. v. 24.
(*d*) Ephes. iv. 22—24. Colos. iii. 1, 2, 9, 10.
(*e*) 2 Cor. v. 11. Gal. vi. 15.
(*f*) Εἰς ἑτέραν ἦλθε δημιουργίαν, καὶ γὰρ ἄνωθεν γεγένηται διὰ πνεύματος. in 2 Cor. v. 11. Edit. *Commel.* 1603. p. 819. M. (*g*) 1 Epiſt. i. 23.

that "*Whoſoever is born of God, ſinneth not*; "*but he that is begotten of God, keepeth him-* "*ſelf*; *and that wicked One toucheth him* "*not* (*a*)?" —— So that not only our own Church, but what is of infinitely greater Authority, the Divine Oracles, ſeem plainly to call this entire Change of the whole Man, by the Name of *Regeneration* (*b*), or *New-Birth*. I omit thoſe other Paſſages in the ſacred Writings, where our Bleſſed Lord ſpeaks of the being *born again*; *born of Water, and of the Spirit* (*c*): and where St *Paul* mentions our *being ſaved by the waſhing of Regeneration, and renewing of the Holy Ghoſt* (*d*); becauſe they immediately relate to the miraculous Effects of the Holy Spirit in *Baptiſm*. However, with regard to the *new creating a Sinner from a wicked Perſon to a righteous Man*, which St *Auſtin* affirms to be *a greater Miracle than to make a new Heaven and Earth* (*e*); I ſay, with regard to this, whoever is thus *altered* and *changed*, and, as it were, *new created* by the Spirit of God, though many Years *after* his *Baptiſm*, is ſurely as much *born of the Spirit*, as the Perſon who is *regenerated* at the time he is *baptized*. It is evidently *one* and the *ſame Spirit*, that works; and indeed the *ſame Work* of *that Spirit*; only manifeſting

(*a*) 1 Epiſt. iii. 9. Ch. v. 4, 18.

(*b*) Ἀναγεννήσας ἡμᾶς —— Having *begotten us again*, 1 St Pet. i. 3. —— ἀναγεγεννημένοι, *being born again*, Chap. i. 23.

(*c*) St John iii. 3, 5. (*d*) Titus iii. 5.

(*e*) Hom. for *Rogation-week*, Part i. P. 286.

ing his divine Power at different Seaſons. For inſtead of being *a Child of Wrath*, the Sinner is become *a Child of Grace*; *a Member of Chriſt*; *a Child of God*; *and an Inheritor of the Kingdom of Heaven*. He is to be henceforth *dead unto Sin, and alive unto God*; and to *put on the new Man, which, after God, is created in Righteouſneſs and true Holineſs*. And therefore, both from the Nature of the Thing, as well as from the Nature of the Expreſſions uſed in the *ſacred Writings*, ſuch a *thorough and entire Change of the Heart and Affections*, wrought by the Holy Spirit of God, may, with the greateſt Propriety, be called a *Regeneration* or *New Birth*. The two famous Fathers, juſt mentioned, do, in effect, give it this Name (*a*). Our Church, you ſee, expreſsly calls it ſo; and ſhe has manifeſtly abundant Reaſon for ſo doing; ſince ſuch a *Renewal of the whole Man*, is the being *born again*, — at what Time or Seaſon, or under what Circumſtances ſoever, this *ſpiritual Birth* may happen.

E. As I find they are evidently miſtaken, who ſuppoſe our Church calls nothing by the Name of a *Regeneration* or *New Birth*, but only *Baptiſm*: So, what is of the higheſt Concern to me, I find very plainly the Need I have of being thus *regenerated* or *born again* by the Holy Spirit.

P. Be

(*a*) See alſo St *Chryſoſtom* on *Gal.* iv. 19. Page 1010, where we meet with this in expreſs Words, ἀναγεννήσεως ἑτέρας ὑμῖν δεῖ, καὶ ἀναπλάσεως —*You want another Regeneration, and to be formed anew.*

P. Be thankful, my dear Friend, that the Holy Spirit has begun this great Work in you: For the firſt Step in order to a *ſpiritual New Birth*, is to be thoroughly *convinced* of the Danger we are in from Sin. The Holy Spirit muſt work this *Conviction* (*a*) in us; and excite ſome Deſires in our Hearts of being *delivered from the Wrath to come* (*b*). So that this is a very happy Beginning; but the Misfortune of too many is, they either ſee not their Danger, or, when they do, yet they like not this *uneaſy State*; and therefore are apt to fly from it, and conſequently, from their own Salvation. However, I am perſuaded, that this will never be your Caſe.

E. I hope in God, it never will: And therefore deſire to know, what is to be done upon ſuch *Conviction?*

P. Fly immediately to *Chriſt*; who has invited *all heavy-laden Sinners to come to him*; and has promiſed to *give them reſt* (*c*).

E. But does not our holy Lord ſay,—*No man can come to me, except the Father, which hath ſent me, draw him* (*d*)? How then can I go to *Chriſt?*

P. Remember, my dear *Eugenius*, that when the Holy Spirit has any way opened your Mind, by any Means or Method whatever, and thus convinced you of your State, and has touched your Heart to fly to a *Saviour*,

(*a*) St John xvi. 8. Acts xxvi. 18.
(*b*) Ch. ii. 37. Ch. ix. 6. Ch. xvi. 29, 30. 1 Theſs. i. 10. St Matth. iii. 7.
(*c*) St Matth. xi. 28. (*d*) St John vi. 44.

viour, God then *draws you to Chriſt*; and you muſt immediately run to him.

And further, it is our Duty often to implore, that God would *lighten our Darkneſs*; and to pray with pious *Elihu*,— That which *I ſee not teach thou me* (*a*).

Our bleſſed Saviour aſſures us, that *he ſtands at the Door and knocks* (*b*): But the great Misfortune of Mankind is, that they turn a deaf Ear to him; though he thus graciouſly and frequently admoniſhes every one, —*he that hath Ears to hear, let him hear* (*c*). As if our holy Lord had ſaid,—*Let each carefully attend to my Voice; that I may no longer call in vain.*

And moreover, all ſhould remember, that God is perpetually calling every Sinner to Repentance by his divine Goſpel (*d*); and therefore every Sinner has a conſtant Call to fly to *Chriſt*. And indeed *to whom* elſe *ſhall we go?* For *he* only *has the Words of eternal Life* (*e*): *he is the Way, and the Truth, and the Life:* and *no Man cometh unto the Father, but by him* (*f*). — Let therefore every Sinner fly to him, without delay; for he, and he only, is their *City of Refuge.*

E. You give me great Encouragement to go to *Chriſt*; but my manifold Sins and Corruptions are enough to deter me.

P. Know

(*a*) Job xxxiv. 32. (*b*) Rev. iii. 20.
(*c*) St Matth. xi. 15.
(*d*) St Mark i. 15. St Luke xxiv. 47. Acts ii. 38. Ch. xvii. 30. Rom. ii. 4. Ephes. v. 14.
(*e*) St John vi. 68. (*f*) Ch. xiv. 6.

P. Know you not, that the Lord *Jeſus came not to call the Righteous, but Sinners to Repentance:* and that *the Whole need not a Phyſician, but they that are Sick* (*a*)? The *ſelf-righteous*, and ſuch as are *whole* in their own Eyes, ſee but little Want of the great Phyſician of Souls; very little Want of a *Saviour*. They may often hear his gracious Voice; but not perceiving the miſerable State they are in; (their own *Self-righteouſneſs* having blinded their Eyes) they can only approach *Chriſt* in a mere *formal* manner; but *feel* not that they are loſt and undone *without* him.

Theſe are the very Perſons whom our holy Lord thus deſcribes,——*Thou ſayeſt I am rich, and increaſed with Goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked* (*b*).

Let not then the *Sight* of your *Corruptions* keep you from *Chriſt*, but rather perſuade you immediately to fly to him. However, be careful to approach him, like a *true returning, contrite* Sinner; like one, who ſees his Danger, and is deſirous to avoid it.—— Therefore thus confeſs every Sin of your Soul. Humbly beſeech the Lord *Jeſus* that you may be *waſhed from your Sins in his Blood* (*c*); and that you may have the full Benefit of *that Fountain* which is *opened for Sin and for Uncleanneſs* (*d*). That you may be

(*a*) St Luke v. 31, 32. (*b*) Rev. iii. 17.
(*c*) Rev. i. 5. (*d*) Zechar. xiii. 1.

be cleanſed from that *Corruption* of your *Nature*, that *polluted Heart*; from whence have proceeded every *evil Thought*, and every *evil Work* (*a*). That you may be delivered from *that Law which wars againſt the Law of your Mind, and brings you into Captivity to the Law of Sin.* That you may be delivered from *that carnal Mind*, which is *Enmity againſt God: For it is not ſubject to the Law of God, neither indeed can be* (*b*). Pray that *the Law of the Spirit of Life in Chriſt Jeſus, may make you free from the Law of Sin and Death* (*c*).

Sincerely labour to *bring forth Fruits meet for Repentance* (*d*); to avoid all Sin, and every Occaſion of it; and, to the beſt of your Abilities, to obey every Precept of the Goſpel. —— Strive to undo every thing you have done amiſs: And, to the utmoſt of your Power, make *Reſtitution* (*e*). Petition for that true *godly Sorrow*, which worketh *Repentance to Salvation*; pray earneſtly and conſtantly that the Holy Spirit may always aſſiſt you; may open your Mind and influence your Heart; and carry you through the whole Work: And that he may compleat in you *Repentance towards God*; *and Faith towards our Lord Jeſus Chriſt* (*f*).

Them, who thus come unto *Chriſt*; or, which is the ſame thing, them, who thus come

(*a*) Pſalm li. 5. St Matth. xv. 18, 19.
(*b*) Rom. vii. 23, 24. Ch. viii. 7.
(*c*) Rom. viii. 2. (*d*) St Matth. iii. 8.
(*e*) Job xx. 18. Ezek. xxxiii. 15. St Luke xix. 8, 9.
(*f*) Acts xx. 21. Philip. i. 6.

come unto God by him, he is able [and ready] *to ſave to the uttermoſt: Seeing he ever liveth to make Interceſſion for them* (*a*).

E. I pray God grant I may be of that Number: But I beg to know, in how many Reſpects *Chriſt* is a *Saviour* to us?

P. Chriſt ſaves us from the *Power of Satan* (*b*). He ſaves us from the *Guilt* of Sin, and the *Puniſhment* (*c*) due to it. He likewiſe ſaves us from the *Dominion* of it; from its *reigning* and *condemning* Power (*d*) --- He is a *Saviour*, and *mighty to ſave* (*e*), in all theſe reſpects: But if we refuſe him in *one*, we refuſe him in *all*. He will ſave none *in* their Sins: For he came on purpoſe to ſave us *from* them (*f*). *God ſent him to bleſs us, in turning away every one of us from his Iniquities* (*g*).

The great Deſign of *Chriſt* was *to make an end of Sin*; *and to bring in everlaſting Righteouſneſs* (*h*). Therefore whoever will not be *turned from his Iniquities*, he oppoſes the great Deſigns of *Chriſt*. He is for keeping *out* everlaſting Righteouſneſs; by not ſuffering *Sin to be made an end of*. For how is *Sin to be made an end of*, whilſt he continues it both in his Heart and Practice? Or how is *everlaſting*

C *Righte-*

(*a*) Heb. vii. 25.
(*b*) Acts xxvi. 18. Colos. i. 13. Heb. ii. 14, 15.
(*c*) Ephes. i. 7. Rev. i. 5. Rom. v. 9. 1 Theſs. i. 10.
(*d*) Rom. vi. 6, 7, 11—15, 18, 22. ch. viii. 2—4. 1 Cor. xv. 56, 57.
(*e*) Iſaiah lxiii. 1. (*f*) St Matth. i. 21.
(*g*) Acts iii. 26. (*h*) Daniel ix. 24.

Righteouſneſs to be brought in, whilſt he keeps it *out* of his Heart and Actions (*a*)?

If a Man ſhould fancy he might ſtill be *bleſt* with this *everlaſting Righteouſneſs*, though he perſiſted in his Sins and Wickedneſs; let him hearken to the Words of the holy Spirit juſt mentioned,—God ſent [Chriſt] to *bleſs* us, in *turning away* every one of us *from* his Iniquities. Conſequently that Man *cannot* be *bleſt* by *Chriſt*; he cannot have a ſhare in the *Bleſſing* of *Chriſt*'s *everlaſting Righteouſneſs*, who will *not* be *turned from* his Sins. Nothing is more evident to a Man, who can but open his Eyes.

E. To me, I muſt own, the Matter appears perfectly plain: And therefore may I be truly and effectually *turned* from *all* mine. But now, ſince there muſt be *Faith* as well as *Repentance*, I deſire to know, whether they muſt be united; or whether one is to come before the other?

P. You are to obſerve, that as *Repentance and Remiſſion of Sins are to be preached in the Name of Chriſt*; and it being *through him only that we are reconciled to God* (*b*); it is impoſſible either to go to *Chriſt*, or to God thro' *him*, or in his *Name*, without at leaſt ſome *general Belief* that *Chriſt* is *the Propitiation for the Sins of the World*.

E. But

(*a*) This was the Paragraph referred to, P. 7, Note c.

(*b*) St Luke xxiv. 47. Acts xiii. 32. 2 Cor. v. 18, 19. Ephes. ii. 13—18.

E. But is *this* the *Faith*, by which we are ſaid to be *juſtified?*

P. It is not: You will find *juſtifying Faith* to be a different thing.

E. Pray, what is meant by *Juſtification?*

P. The *Remiſſion or Forgiveneſs* of Sins (*a*).

E. But how am I to underſtand theſe Sayings of St *Paul*, that *a Man is juſtified by Faith, without the Deeds of the Law* (*b*): And that *by the Works of the Law, ſhall no Fleſh be juſtified* (*c*)?

P. Saint *Paul* evidently deſigns to affirm, that neither the Law of *Nature*, nor the Law of *Moſes* could *juſtify Sinners*. For as *all Mankind*

(*a*) It is certain that *Juſtification* is properly a *forenſic* Term; and taken in its full Extent, is of a very comprehenſive Meaning. It implies a *judicial* Sentence, by which the Sinner is *abſolved* from *Guilt*, and conſequently *diſcharged* from *Puniſhment*.

And moreover, through the ſame *Faith*, by which we are thus *juſtified*, we become the *Sons of God*, and receive a *Title* to the *Heavenly Inheritance* *. St *John* i. 12, 13. *Gal.* iii. 24, 26. Ch. iv. 6, 7. *Rom.* viii. 17. Ephes. ii. 4.

However, as the *Remiſſion* or *Forgiveneſs of Sins* neceſſarily implies a *Diſcharge* both from *Guilt* and *Puniſhment*, and can only be embraced by that *Divine Faith*, which gives a *Title* to our being *Sons of God*, and *Heirs* of his Kingdom; therefore *Juſtification* may be very well explained, in general, by the *Forgiveneſs* or *Remiſſion of Sins*. — And indeed the *Apoſtle* himſelf ſeems plainly to deſcribe it under this general Notion. —— See *Rom.* iii. 24—26. Ch. iv. 5—8. *Homily of Salvation*, Part I. Page 11.

(*b*) Rom. iii. 28. (*c*) Gal. ii. 16.

* See the learned *Gataker* on *Iſaiah* v. 23. Ch. liii. 11. And the late Reverend and Pious Dr *Doddridge* on *Rom.* iii. 20. Note *a*; where he alſo quotes the learned *Vitringa*.

kind were become guilty before God (*a*), and ſtood condemned by the one Law, or by the other; it was impoſſible for them to be *acquitted* by *either*. But God of his *free Grace* engaged to *juſtify* or pardon a ſinful World, upon a *living Faith* in the *Blood* of his Son (*b*). However, this *Faith* was to be preceded by *unfeigned Repentance* (*c*): And to diſcover its Truth and Reality, as Opportunity offered, by *ſincere* and *univerſal Obedience* (*d*).

But ſtill, we are not to imagine that our *Faith* has any more *Merit* than our *Works*. Our *Juſtification* or *Pardon* proceeds entirely from the *free Grace* of God in *Chriſt*: And it is embraced, or applied to the Soul by *ſuch* a *Faith*, as the Holy Spirit muſt work in us (*e*). Hence

(*a*) Rom. iii. 9, 19, 20, 23.

(*b*) Ch. iii. 21, 22, 24, 25. Gal. ii. 16. Ch. iii. 26. Ch. v. 6. Ephes. i. 7. Ch. ii. 5, 8.

(*c*) Acts ii. 38. Ch. xx. 21. Ch. xxvi 18, 20.

(*d*) St Matth. vii. 21. St John xiv. 15, 21, 23, 24. Ch. xv. 14, 16. Col. i. 10. Heb. xiii. 21. 1 St Pet. i. 2. 2 Epiſt. i 5—8. 1 St John ii. 3—5. Ch. iii. 3—10.

(*e*) St Mark ix. 24. St Luke xvii. 5. St John i. 12, 13. 2 Cor. iv. 13. Gal. v. 22. Ephes ii 8. Philip. i. 29. Ch. ii. 13. 2 Theſs. i 11. 2 Peter i. 1. "*Faith*, ſays a very learned and worthy *Prelate*, "*which is the* "*Principle of the Goſpel, reſpects the Promiſes and Decla-* "*rations of God, and includes a ſure Truſt and Reliance on* "*him for the Performance:*" Bp *Sherlock*'s *Diſcourſes*, the *laſt Diſc.* and *Part* 1. But I muſt beg leave here to add, that *this Faith* is not the Product of *Reading*, *Study*, or *Reflection*; but the pure genuine Work of the *Spirit* of *Chriſt*. This appears from moſt of the Texts above referred to: And indeed thus much may ſufficiently be concluded, from the very Nature of it. For ſince it is a *Principle*

Hence it is, that we are ſometimes ſaid to be *juſtified by God, or by his Grace*; ſometimes by the *Blood of Chriſt*, or the *Redemption* which is in *him*; and ſometimes by *Faith* (*a*).

The *free Grace*, or *Goodneſs* of God, may be called the *Firſt*, or *Principal or Efficient* Cauſe of our *Juſtification*; the *Blood of Chriſt*, or in other Words, *what Chriſt has done and ſuffered*, is the *meritorious* Cauſe of it; and *that Faith*, by which we embrace our *Pardon* or *Juſtification*, may be eſteemed, as it were, the *Inſtrument* (*b*) of it. And when the Holy Spirit has wrought this *Faith* in a *mourning* Sinner, how welcome to the Soul muſt be that joyful Voice!—*Son, be of good cheer, thy Sins be forgiven thee* (*c*). For *being juſtified by*

Principle by which the *Heart is purified*, and which diſcovers itſelf by [a divine] *Love* to God and Man [Acts xv. 9. Ch. xxvi. 18. Gal. v. 6.] it muſt demonſtrate its Origin to be from Heaven. As it is evidently a Part of our *new Creation*, it muſt be like every other Part, the *Work of God*; and thus it is called in expreſs Terms,—*Faith of the Operation of God*, Colos. ii. 12.——*Faith*, τῆς ἐνεργείας τῦ Θεῦ,—*Faith*, wrought by the *Energy*, or *efficacious Power of God:* And therefore it is no wonder it ſhould make ſo conſiderable a Part of the *Armour of God*, Ephes. vi. 13, 14, 16, compared with 1 Theſs. v. 8.—However, though it be not a *Faith of our own working*; it is a *Faith* that may be procured by our own *honeſt* and *earneſt Diligence*. *Seek* it by *humble and conſtant Prayer*, and thou ſhalt find it. — Therefore, if thou haſt it not, lay the Fault on thyſelf only.

(*a*) Rom. iii. 24, 25. Ch. v. 1, 9. Ch. viii. 33. Tit. iii. 7.

(*b*) Hom. of the Paſſion, Part II. p. 258, 259.

(*c*) St Matth. ix. 2.

Faith, we have PEACE with God, through our Lord Jeſus Chriſt (*a*).—*He is our Peace* (*b*); *having made Peace, through the Blood of his Croſs* (*c*). He is our *Propitiation*, or *Mercy-ſeat* (*d*), *through Faith in his Blood.* To ſuch as approach this *Mercy ſeat* by a *living Faith*, God diſcovers himſelf a reconciled Father (*e*). At that inſtant, his divine Kingdom begins to be ſet up in the Soul: And where this Kingdom is, *Peace* will diſcover itſelf. *For the Kingdom of God is Righteouſneſs, and Peace, and Joy in the Holy Ghoſt* (*f*).—Conſequently, *Peace with God* appears to be the certain Reſult of *juſtifying Faith:* And our Church's Notion of ſuch a Faith ſeems perfectly right. —" This, ſhe ſays, *is given us of God*; and " is a *ſure Truſt and Confidence* in God, that " by the Merits of *Chriſt* [a Man's] Sins *be* " *forgiven* and he *reconciled* to the Favour of " God, and to *be Partaker* of the Kingdom of " Heaven by *Chriſt* (*g*)." Again, " *Faith* is " ſaid to be a *ſure Truſt and Confidence* in the " Mercies of God: whereby we *perſuade* our- " ſelves, that God both *hath*, and *will* for- " give *our* Sins; that he *hath* accepted *us* " again into his Favour; that he *hath* releaſ- " ed *us* from the Bonds of Damnation," *&c.* " We muſt *apprehend* the Merits of *Chriſt*'s " Death

(*a*) Rom. v. 1. (*b*) Ephes. ii. 14.
(*c*) Colos. i. 20. (*d*) Ἱλαστήριον. Rom. iii. 25.
(*e*) Ch. v. 8—11. 2 Cor. v. 18, 19. Ephes. ii. 16—18. 1 Tim. ii. 5, 6. Heb. vii. 25. Ch. x. 19—22.
(*f*) Rom. xiv. 17.
(*g*) Hom. of Salvation, Part III. p. 16, 17.

" Death and Paſſion—with a *ſtrong* and *ſted-*
" *faſt Faith*, *nothing doubting* but that *Chriſt*
" —*hath* taken away *Our* Sins, and *hath*
" reſtored *us* again into God's Favour (*a*)."
Elſewhere we meet with what follows, —
" *Thou haſt* received [our Saviour Jeſus Chriſt]
" if in *true Faith* and *Repentance* of Heart
" thou haſt received him.—*Thou haſt received*
" his Body, to endow *thee* with everlaſting
" Righteouſneſs, to *aſſure thee* of the everlaſt-
" ing Bliſs and Life of thy Soul. For with
" *Chriſt*, by *true Faith*, art *thou* quickened
" again, — from Death of Sin, to Life of
" Grace (*b*)." And only to mention one Place more, — " A *ſure* and *conſtant Faith*,
" not only that the Death of *Chriſt* is available
" for the Redemption of *all the World*, for
" the Remiſſion of Sins, and Reconciliation
" with God the Father; but alſo that he hath
" made, upon his Croſs, a full and ſufficient
" Sacrifice for *thee*, a perfect cleanſing of *thy*
" Sins;—and that thou mayeſt ſay with the
" Apoſtle, that he loved *thee*, and gave him-
" ſelf for *thee* (*c*)."

So that *juſtifying Faith*, according to our Church, and, I preſume, according to the Apoſtle, is ſuch a Faith wrought by the Holy Spirit, as cauſes a Man *firmly* to *believe* that *his* Sins are actually forgiven; that *God in Chriſt* is reconciled to him, and that *Chriſt* is

(*a*) Hom. of the Paſſion, Part II. p. 258.
(*b*) Hom. of the Reſurrection, p. 262.
(*c*) Hom. of the Sacrament, Part I. p. 269.

become *a Propitiation* for *his* Sins in particular. Theſe are the Sentiments of our Church; and they appear to be excellently founded. And where is the Wonder, if from hence ſhould ariſe great Comfort and Satisfaction to the Mind: Since *being* thus *juſtified by Faith*, a Man muſt *have Peace with God, through our Lord* Jeſus Chriſt? But now *this Faith* is *the Operation of God* (*a*), or of his Holy Spirit, as has been already obſerved; and it will be wrought in every ſincere Penitent, when infinite Wiſdom ſhall judge it proper. And as ſuch a *Faith* is the *Subſtance* or Foundation *of Things hoped for*; and the *Evidence*, or Conviction, *of Things not ſeen* (*b*): As ſuch a *Faith* will, in time, *purify the Heart* (*c*) entirely; will *quench all the fiery Darts of the Wicked* (*d*), and give us the *Victory over this World* (*e*); is it at all to be wondered at, that ſo divine a Principle ſhould enable us to embrace the *Promiſes of God in Chriſt*; and that our *Juſtification* ſhould be aſcribed to it, in the manner we have explained?

Our Church may certainly, with the higheſt Reaſon, declare, that the being *juſtified by Faith only, is a moſt wholeſome Doctrine, and very full of Comfort* (*f*).

For

(*a*) Colos. ii. 12. Hom. of Salvation, Part I. p. 13. Part III. p. 16.
(*b*) Heb. xi. 1.
(*c*) Acts xv. 9.
(*d*) Ephes. vi. 16.
(*e*) 1 St John v. 4.
(*f*) Article XI.

For if it be the *Doctrine* of the *holy Spirit*, as is manifeſtly evident, it muſt ſurely be a *moſt wholeſome Doctrine:* And if *the Peace of God* be the certain Conſequence of being *juſtified by Faith*, as the Spirit of Truth affirms, it is manifeſtly *a Doctrine full of Comfort*. And withal, ſince the Spirit of God has ſo often mentioned (*a*) it, I muſt take leave to think, that it is a *Doctrine* of *no ſmall* Importance.

E. Is it then poſſible for a Perſon ever to *know* when his Sins are pardoned? For this I have obſerved to be often queſtioned.

P. There is nothing, *Eugenius*, which Men may *not* queſtion, when they are ſo diſpoſed. But I believe you will think there is little Reaſon to make any Doubt of this, when you have conſidered it a little further.—Pray attend to the Words of our holy Lord,—*Come unto me, all ye that labour, and are heavy laden, and I will give you Reſt* (*b*).

But now, is it poſſible for the *labouring*, and *heavy laden* Sinner to *have Reſt*; and yet *not* to *know* it? Can a wounded Conſcience be *healed*; and the Man *not* be *ſenſible* of it? Can God ſpeak *Joy* and *Peace* to the Soul (*c*); and yet that Soul be a Stranger to *Joy* and *Peace?* Is not a guilty *awakened* Conſcience

(*a*) Acts xiii. 38, 39. Rom. iii. 22, 25, 26, 28, 30. Ch. iv. 5. Ch. v. 1. Ch. ix. 30—32. Gal. ii. 16. Ch. iii. 11, 14, 22, 24, 26. Ch. v. 5, 6. Ephes. ii. 8. Philip. iii. 9. (*b*) St Matth. xi. 28.

(*c*) Rom xv. 13.

like the troubled Sea, when it cannot reſt? There is no Peace, ſaith my God, to the Wicked (*a*). Such a State is a Hell upon Earth; there is nothing but *Tumult*, and *Horror*, and *Deſpair*. But when once ſuch a Conſcience is *waſhed by the Blood of Chriſt* (*b*), there is a *Calm*, and *Peace*, and *Comfort*.

And cannot the Man, do you think, eaſily find a *Difference* between the two States? It may as well be queſtioned, whether a Man knows the Difference between being upon a *Rack*, and lying *at Eaſe* in his Bed: This *ſpiritual Diſcernment* our Church ſpeaks of in more Places than one.

"If after Contrition, ſays our Church, we "*feel* our Conſciences at *Peace with God*, "through Remiſſion of our Sin, and to be "reconciled again to his Favour;—Who "worketh theſe great Miracles in us?—God "give us Grace to *know* theſe Things, and "to *feel* them in our Hearts (*c*)." Again, ſpeaking of the bleſſed *Sacrament*, ſhe uſes this Expreſſion,—— "Here [the Faithful] "may *feel* wrought the *Tranquillity* of Con-"ſcience, (*d*) *&c.*" And in another Homily, ſpeaking of *a true lively Faith*, we have theſe Words,—"If you *feel* and *per-*"*ceive* ſuch a *Faith* in you, rejoice in it (*e*)." And in the *Viſitation Office*, this is one of the Petitions,

(*a*) Iſaiah v. 7, 20, 21.
(*b*) Heb. ix. 14. Colos. i. 20. 1 St John i. 7. Rev. i. 5.
(*c*) Hom for Rogation-week, Part. III. p. 292, 293.
(*d*) Hom. of the Sacrament, Part I. p. 269.
(*e*) Hom. on Faith, Part III. p. 26.

Petitions,—" Make thee *know* and *feel* that " there is none other Name—in whom, and " thro' whom, thou mayeſt receive Health " and Salvation." And in the ſame Office, in the Prayer for *Perſons troubled* in *Mind or* in *Conſcience*, theſe are part of the Petitions, —" Make him to *hear* of Joy and Gladneſs, " that the Bones which thou haſt broken may " *rejoice*. Deliver him from *fear* of the " Enemy, and lift up the *Light of thy Coun-* " *tenance* upon him, and give him *Peace, &c.*" What is this *hearing* of Joy and Gladneſs, and this *rejoicing* of *broken Bones*, but a ſpiritual *Diſcernment* of Comfort in that Conſcience, which was before *broken* and *wounded* by a Senſe of Guilt? Or what is this *Deliverance* from *fear* of the *Enemy*; and the *lifting up the Light of God's Countenance*, and *giving Peace*, but freeing a troubled Soul from the Darkneſs and Horrors of Deſpair; and from the *fiery Darts* of the Devil, which a *Chriſtian* is to *quench* by the *Shield of Faith* (*a*): And to cauſe that dark and troubled Soul to *ſee* that *Light of Life*, and to *feel* that *Peace of God, which paſſeth all Underſtanding* (*b*)? And moreover, what does our Church mean by this Petition at the Concluſion of the *Litany*, —*O Lamb of God, that takeſt away the Sins of the World, grant us thy Peace?* What can ſhe mean by the *Calm* of *Conſcience*, which muſt always ariſe from a *Senſe* of the pardon-

ing

(*a*) Ephes. vi. 16.

(*b*) St John viii. 12. Philip. iv. 7.

ing Love of God? Pray, obſerve how ſhe repreſents the Agonies of a *real* Penitent; — *Pitifully behold the Sorrows of our Hearts. The Remembrance of* [our Sins] *is grievous unto us: The Burden of them is intolerable. Receive and comfort us, who are grieved and wearied with the Burden of our Sins* (*a*).

Undoubtedly ſuch as ſpeak theſe Things from the *Heart*, muſt always be thoroughly *ſenſible* when theſe *piercing Sorrows*, when theſe *grievous and intolerable Burdens* are removed. Though, indeed, as for thoſe who repeat theſe Sentences only by *rote*; who *feel no Burden*, who experience *no Sorrows* of Heart; how is it poſſible they ſhould perceive the *Removal* of that, which they never once *felt?* But then as this Load is not like to be removed, till Men do really *feel* it; may the Holy Spirit effectually work in them a *ſpiritual Diſcernment*, that they may no longer trifle with God and their own Salvation.

E. I am fully ſatisfied, both from the Nature of the Thing, and from the Sentiments of our own Church, that Men may very *ſenſibly perceive* when God has abſolved them from their *Guilt*.—God grant I may one Day, through the Merits of *Chriſt*, have the ſame bleſſed Experience!

P. I doubt not, my dear Friend, but you will. However, this ought carefully to be remembered,

(*a*) See the latter End of the Litany; the general Confeſſion in the Communion-Office; and the Commination-Service.

remembered, that every *juſtified* Perſon muſt not immediately look for a *perpetual Calm*; or to be always free from *many*, and perhaps *ſevere Temptations:* But ſtill he will *find Grace to help in time of Need* (*a*). He is no longer the *Servant of Sin* (*b*). Nor *will God ſuffer him to be tempted above that he is able; but will with the Temptation alſo make a Way to eſcape, that he may be able to bear it* (*c*). However, if there ſhould be, for ſome time, a Succeſſion of *Light* and *Gloomineſs*, of *Hope* and *Doubting*; theſe ſhould not diſquiet a *Chriſtian*; or cauſe him to miſtruſt the Safety of his Condition. But he ought conſtantly to perſevere in humble Prayer, with Patience and Submiſſion: And God's Holy Spirit will carry him on *from Strength to Strength*; and from one Degree of *Faith* and *Holineſs* to another (*d*).

E. But how may this *true juſtifying Faith* be diſtinguiſhed from that which is *falſe* and *counterfeit*; which St *James* ſays is dead, and which cannot *ſave* or *juſtify* (*e*)?

P. They may very eaſily be diſtinguiſhed, with a little Care and Attention. *True juſtifying Faith* not only brings Peace to the Mind, but is a living Principle of *Univerſal Obedience*; diſcovering itſelf by an *unfeigned Love to God and*

(*a*) Heb. iv. 16. (*b*) Rom. vi. 6.
(*c*) 1 Cor. x. 13.
(*d*) Pſalm lxxxiv. 7. St John i. 16. Rom. i. 17. Ephes. iv. 13. Philip. i. 6.
(*e*) St James ii. 14, 17, 20, 22, 24, 26.

and Man. Inclining us to walk in *every* Command of *Chriſt*; and to endeavour to *bring forth much Fruit*; and even to be *filled with the Fruits of Righteouſneſs* (*a*). This is that *Breaſt-plate of Righteouſneſs*, or of *Faith* and *Love*, which *Chriſtians* are directed to *arm* themſelves with (*b*).--Whereas the *Faith* which is condemned by St *James*, is a *Faith deſtitute* of the Love of God and Man: A *Faith* which brings not forth *the Fruits of the Goſpel*: But is *barren* and *dead*; and therefore *vain*, and void of all *Efficacy*.—Such a *Faith* as *this* is conſiſtent with cheriſhing *Anger*, *Malice*, *Pride*, *Covetouſneſs*, or any other corrupt Diſpoſition whatever. Nay it is conſiſtent with every *evil Word*, and every *vicious Action*. But where *true Faith is*, it both *juſtifies* and will *ſanctify* (*c*); nor does it give any Indulgence to ſuch *Works of the Devil*. The Holy Spirit declares, that *he that committeth Sin, is of the Devil* (*d*). *Whoſoever abideth in* [Chriſt] *ſinneth not. Whoſoever is born of God, doth not commit Sin*: And moreover, that *in this the Children of God are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs, is not of God* (*e*). Conſequently, *that Faith*, which does not begin to *purify the Heart*, ſpeaks

(*a*) St Matth. 22. 37—40. St John xiii. 34, 35. Ch. xv. 2, 4, 5, 8, 10. Gal. v. 6. Philip. i. 11. 1St John iii. 15—19, 22—24. Ch. iv. 16—21.

(*b*) Ephes. vi. 14. 1 Theſs. v. 8.

(*c*) Acts xxvi. 18. 1 Cor. vi. 11.

(*d*) 1 St John iii. 8. (*e*) Ver. 6, 9, 10.

ſpeaks only a *deceitful* Peace to us (*a*). The *Blood of Chriſt*, when rightly applied, always brings *Peace* (*b*); but then it will always *purge the Conſcience from dead Works to ſerve the living God* (*c*).

His *precious Blood* is a *ſanctifying* Principle (*d*); it *redeems from a vain*, and wicked *Converſation* (*e*); it *turns* them, who are *ſanctified by Faith in Chriſt, from the Power of Satan* (*f*); and conſequently, from the *Works* of *Satan*: For *Chriſt was manifeſted to deſtroy the Works of the Devil* (*g*). They that are *Elect*, are *Elect—through Sanctification of the Spirit unto Obedience, and ſprinkling of the Blood of* Jeſus Chriſt (*h*)——*Seeing*, ſays the ſame Apoſtle, *ye have purified your Souls in obeying the Truth through the Spirit* (*i*).

You ſee, my dear *Eugenius*, how *true Faith* in the *Blood of Chriſt*; *Sanctification* of *Heart* and *Life*; and *unfeigned Obedience*, muſt and ever will, have a mutual Connection with one another. But let us ſtill attend to the Doctrine of the Holy Spirit a little further. —" The Grace of God that bringeth Sal-
" vation, hath appeared to all Men; teach-
" ing us, that, denying Ungodlineſs and
" worldly Luſts, we ſhould live *ſoberly*, *righ-*
" *teouſly*, and *godly* in this preſent World;
" looking

(*a*) Acts xv. 9.
(*b*) Rom. xiv. 17. Ephes. ii. 13, 14. Col. i. 20.
(*c*) Heb. ix. 14. (*d*) Heb. xiii. 12.
(*e*) 1 St Peter i. 8, 19. (*f*) Acts xxvi. 18.
(*g*) 1 St John iii. 8. (*h*) 1 St Peter i. 2.
(*i*) Ch. i. 22.

" looking for that bleſſed Hope, and the " glorious appearing of the great God, and " our Saviour *Jeſus Chriſt:* Who gave him- " ſelf for us, that he might *redeem* us from " *all Iniquity*, and *purify* unto himſelf a *pe-* " *culiar* People *zealous of good Works* (*a*)."— I deſire you would conſider, whether thoſe who are *not* zealous of *good Works*, can be of the Number of this *peculiar People?*

Again, the ſame Holy Spirit, who has told us, that " *By Grace* we are *ſaved* through " *Faith*; and that not of *ourſelves*; it is the " *Gift* of God: Not of *Works*, leſt any Man " ſhould boaſt;" I ſay, the ſame Holy Spirit immediately aſſures us, that " We are his " Workmanſhip, *created* in *Chriſt Jeſus* un- " to *good Works*, which God hath before " *ordained*, that we ſhould *walk in them* (*b*)." Therefore, if we *walk not* in *good Works*, do we not contradict the very Reaſon for which we were *created* anew in *Chriſt Jeſus?* Such a Behaviour is ſo expreſsly contrary to our *New Creation* in *Chriſt*, that nothing can be more manifeſt or evident. But now, only to mention one Paſſage more.—We are not only directed to *add to our Faith*—*Virtue*—*Knowledge*—*Temperance*—*Patience*—*Godlineſs*—*Brotherly-Kindneſs* and *Charity*; but moreover, theſe Things are to *be in us and abound:* And it is declared, that *He that lacketh theſe Things*

(*a*) Tit. ii. 11—14. Ch. iii. 8.

(*b*) Ephes. ii. 8—10.

Things is blind; and *hath forgotten that he was purged from his old Sins* (*a*).

Would to God, that ſuch as expect to be finally *ſaved by* an *empty Faith*, would lay theſe Things ſeriouſly to Heart!

E. I take it, that our Church does not give the leaſt Encouragment to ſuch a *dead Faith*.

P. You judge perfectly right: let us only hear in what Manner ſhe deſcribes *true Faith*.

—" This is the *true*, *lively*, and *unfeigned* " *Chriſtian Faith*, and is not in the Mouth " and outward Profeſſion only, but it *liveth* " and *ſtirreth* inwardly in the *Heart*. And " this Faith is not without *Hope* and *Truſt* in " God, nor without the *Love* of *God* and of " *our Neighbours*, nor without the *Fear of* " *God*, nor without the *Deſire* to hear God's " Word, and to follow the ſame, in eſchew- " ing Evil, and doing gladly *all good Works*.

—" [It] is alſo *moved* through *continual Aſ-* " *ſiſtance* of the *Spirit of God* to ſerve and " and pleaſe him, to keep his Favour, to " fear his Diſpleaſure, to continue his obedi- " ent Children, ſhewing Thankfulneſs again " by obſerving or keeping his Command- " ments, and that freely, for *true Love* " chiefly, and not for dread of Puniſhment, " or love of temporal Reward; conſidering " how clearly, without Deſervings, we *have* " received his Mercy and Pardon freely (*b*)."

—Thus

(*a*) 2 St Peter i. 5, 9.

(*b*) Hom. of Faith, Part I. p. 19, 20.

— Thus does our Church expreſs herſelf. And thus eaſily may you know the Difference betwixt a *living* and a *dead* Faith. None can be deceived, but *Hypocrites*, or Men notoriouſly *careleſs* and *negligent*. And it is no wonder, if either they, who value *not* their Salvation, ſhould miſs of it: Or if ſuch as love to *deceive*, ſhould themſelves be fatally *deceived*.

E. I ſee nothing is wanting to diſcern the Difference, but an honeſt and attentive Mind. — But now, ſince a thorough Converſion ſeems, at leaſt in habitual Sinners, to be generally a long and laborious Work; what can we think of thoſe numbers of remarkable *Convictions*, and thoſe many ſudden *Converſions*, which of late Years we have heard of, not only in *England* and *Scotland*, but in the remoteſt Parts of his Majeſty's Dominions in *America* (*a*)? They ſeem to me too ſtrange and ſurprizing to be true.

P. Though, my dear Friend, it would be the very Height of Madneſs and Preſumption for Sinners to continue in Sin, in Expectation of ſo miraculous a Change; yet as we ſhould be exceedingly cautious how we preſume to limit the Almighty, ſince *His Judgments are unſearchable, and his Ways paſt finding out* (*b*); ſo when we have ſuch abundant Evidence of the Facts themſelves, it would

(*a*) See the Reverend Mr *Weſley*'s and Mr *Whiteſield*'s Accounts; and thoſe from *Scotland* and *America*, in the *New England Chriſtian Hiſtory*.

(*b*) Rom. xi. 33.

would argue a ſurprizing Diſpoſition towards *doubting*, to refuſe giving credit to ſuch a number of concurrent Teſtimonies. But then, beſides, when we meet with ſeveral Inſtances of a like Nature in the *Holy Scripture* (*a*), this demonſtrates that the Thing is not entirely new; but only a Revival of what was at the Beginning. And indeed, it is not unreaſonable to ſuppoſe that God would before the End of Time, revive his firſt Work, and give new Life to *expiring Chriſtianity*, in a way *uncommon*, *miraculous*, and *aſtoniſhing*. If it ſhould be objected, that thoſe ancient Inſtances were only of *Jews* and *Gentiles* converted to the Faith of *Chriſt*; whereas theſe modern ones are of *Chriſtians* ſuppoſed to be converted from a *dead* Faith, and *dead* Works; — I ſay, if any ſhould object this Difference; I would deſire them to conſider, whether all *ſuch Chriſtians* do not equally want to have their *Eyes opened*; to be *turned from Darkneſs to Light*; and *from the Power of Satan unto God?* Whether they do not equally ſtand in need of *Repentance*; and a living *Faith* in the Blood of *Jeſus?* and whether, without theſe, either of them can *receive Forgiveneſs of Sins*; or *Inheritance amongſt them which are ſanctified by Faith which is in him* (*b*)?

And

(*a*) Acts ii. 37—41, 47. Ch. iv. 4. Ch. v. 14. Ch. ix. 1—20. Ch. xi. 20, 21. Ch. xiii. 12, 48. Ch. xiv. 1. Ch. xvi. 5, 14, 15, 29—34. Ch. xvii. 34. Ch. xviii. 8. Ch. xix. 17—20.

(*b*) Acts xxvi. 18—20. Ch. xx. 21. Ch. viii. 22, 23. Rom. iii. 24, 25. Ch. v. 1. Heb. ix. 14.

And when we further reflect, that God has given our holy Lord *the Heathen for his Inheritance, and the uttermoſt Part of the Earth for his Poſſeſſion* (*a*); that the whole *Jewiſh* Nation ſhall be *converted* (*b*), and the whole World bow down before the Scepter of *Chriſt*; and when we conſider the preſent melancholy degenerate State of *Chriſtianity*;—I ſay, when we lay theſe Things together, can it ſeem ſtrange, if, whilſt God *reſtores* his divine Goſpel where it is juſt *departing*, and prepares to bring about thoſe other amazing Events, he ſhould *clothe himſelf* with a more *viſible Majeſty* than ordinary, and once more *ſhew Wonders in the Heavens, and in the Earth* (*c*)?

To theſe glorious Times the Evangelical Prophet moſt evidently alludes, where he foretels, that *the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea* (*d*). That famous Prophecy, in all its Parts and whole Extent, has been hitherto but very imperfectly fulfilled (*e*); and therefore ſtill remains to be entirely accompliſhed. But before this *Kingdom of Righteouſneſs* can be ſet up, how many ſtubborn Enemies of *Chriſt* muſt be *broken to Pieces* (*f*)? To ſo very awful a Seaſon, we may well apply the Words of the ſame Prophet, — *Enter into*

(*a*) Pſalm. ii. 8. Rom. xi. 11, 12, 15, 23—32.
(*b*) Rev. ii. 15. (*c*) Joel ii. 30.
(*d*) Iſaiah xi. 9. (*e*) Ver. 6—9.
(*f*) Pſalm ii. 9—12. Pſalm cx. 1 Cor. xv. 24, 25. Ephes. i. 22. Rev. ii. 26, 27. Ch. vi. 2. Ch. xix. 15.

into the Rock, and hide thee in the Duſt, for fear of the Lord, and for the Glory of his Majeſty. The lofty looks of Man ſhall be humbled, and the Haughtineſs of Men ſhall be bowed down, and the Lord alone ſhall be exalted in that Day (*a*).

So that whether we conſider *Chriſt* as *conquering* (*b*) his Friends, or his Enemies; whether as ſubduing the Hearts of the former by his divine Grace, and *plucking them as a Brand out of the Fire* (*c*); or whether as trampling under Foot thoſe who *will not have him to reign over them* (*d*); in either of theſe Views, whenever that ſolemn time is come for the full Accompliſhment of theſe Things, we may reaſonably ſuppoſe, that ſuch a Diſplay of the Sovereign Power of *Chriſt* will be quite out of the ordinary Courſe of Things. Nor will I take upon me to ſay, that our holy Lord had no View to this State of the World, when he thus addreſſes himſelf to *Nathanael*;-- *Hereafter you ſhall ſee Heaven open, and the Angels of God aſcending and deſcending upon the Son of Man* (*e*).

So that you find, my dear *Eugenius*, I ſhould not be ſurprized, if we ſhould live to ſee much *ſtranger* Things than we have hitherto ſeen.

However, as to the amazing manner of *Conviction*, and the Suddenneſs or Slowneſs of *Converſion*;

(*a*) Iſaiah ii. 10, 11. (*b*) Rev. vi. 2.
(*c*) Zechar. iii. 2. (*d*) St Luke xix. 27.
(*e*) St John i. 51.

Converſion; this ſpiritual Work of God, upon the Soul, muſt be left to God only.—*I will work*, ſays the Amighty, *and who ſhall let it* (*a*)?

And again, by the ſame Prophet,—*It ſhall come to paſs, that before they call, I will anſwer; and whilſt they are yet ſpeaking, I will hear* (*b*).

However, let none harden themſelves in Sin: For though the Spirit of God *will reprove*, or *convince the World of Sin* (*c*), whether they will or not; yet a thorough and laſting Converſion requires their own Concurrence (*d*). The Holy Spirit expreſsly commands Men to *give Diligence to make their Calling and Election ſure:* And to *work out their own Salvation with Fear and Trembling* (*e*).

E. But may not an Objection lie againſt the Nature of the Work itſelf? May it not be ſaid, that ſuch Perſons are *deluded*, if not *poſſeſſed?*

P. It may undoubtedly be ſo ſaid: For what is it, my good Friend, that ſome Men *cannot* ſay? But then, if any one ſhould viſibly ſee the *Fruits of the Spirit of God*, where before he ſaw little except the *Works of the Devil*;

(*a*) Iſaiah xliii. 13. (*b*) Iſaiah lxv. 24.

(*c*) St John xvi. 8.

(*d*) St Matth. xxvi. 41. St Mark xiii. 37. St Luke xxi. 34, 36. Ch. xxii. 46. St John xv. 1—10. 1 Cor. ix. 27. Ch. x. 12. 2 Cor. xi. 3. Ephes. vi. 11—18. 1 Theſs. iii. 5. Heb. xii. 15. 1 St Pet. v. 8, 9. 2 St Pet. i. 4—9. Rev. iii. 11, 12. Ch. xxii. 11—19.

(*e*) 2 St Pet. i. 10, 11. Philip. ii. 12, 13.

Devil; would you not think that Perſon under a ſtrange *Deluſion*, who could not plainly diſcern the *Finger of God?*

E. I really think, I ſhould.

P. Or if a Perſon of unqueſtionable Reputation ſhould declare this, upon his own certain Knowledge, might not ſuch an Account, at leaſt, ſeem to merit a very favourable Attention?

E. I muſt own, it would. But now, leaving this Digreſſion, which was owing to my Curioſity, I beg to know what a Penitent Sinner muſt do, who cannot yet find *that Faith* wrought in him, which ſpeaks Peace and Comfort to the Soul?

P. He muſt pray for it, with great Conſtancy, Humility, and Patience; and perſevere in *bringing forth Fruits meet for Repentance*, to the beſt of his Abilities (*a*). And it may be great Encouragement for ſuch to conſider, that when the *Prodigal was yet a great way off, his Father ſaw him, and had Compaſſion, and ran, and fell on his Neck and kiſſed him* (*b*).

But then, let it be well attended to, that the *Son* was *returning* and *going on, till* his *Father met him* (*c*). For had he, after his Reſolution to *ariſe and go to his Father*, either *changed* his Mind, or *ſtopped ſhort* in his Journey

(*a*) St Matth. ii. 8. St Luke viii. 15. Ch. xviii. 1. Ch. xxi. 19. 2 Theſs. iii. 5. Heb. x. 36, 37. St James i. 3, 4. Ch. iv. 6—10. St Mark xiii. 13.

(*b*) St Luke xv. 20. (*c*) Ver. 18—20.

ney home, or returned to his *Swine* again, he and his *Father* had not then met. And therefore let the Penitent go on forwards, till he *meets* with his *Heavenly Father*; who, at the propereſt Time and Seaſon, will certainly *fall on his Neck and kiſs him.* But, in the mean while, he may be ſatisfied, he is in the ſure Way *to obtain Salvation by our Lord* Jeſus Chriſt (*a*). He may be aſſured, that God will *look to him, who is poor and of a contrite Heart; and who trembles at his Word* (*b*). God will not deſpiſe *the Day of ſmall Things*, nor *the Works of* his *own Hands* (*c*). But *He, which hath begun a good Work in us, will perform it unto the Day of* Jeſus Chriſt (*d*).

Him that cometh to me, ſays the holy *Jeſus*, *I will in no wiſe caſt out* (*e*).

He was *ſent to bind up the broken-hearted, --and to comfort all that mourn* (*f*). That God, *whoſe Name is holy,—dwells with him that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the contrite ones —I create the Fruit of the Lips; Peace, Peace, to him that is far off, and to him that is near, ſaith the Lord, and I will heal him* (*g*).

Thus will *the God of Hope*, at the beſt and wiſeſt Seaſon, *fill* every true Penitent, *with all Joy and Peace in believing, that they may abound*

(*a*) 1 Theſs. v. 9. (*b*) Iſaiah lxvi. 2.
(*c*) Zechariah iv. 10. Pſalm cxxxviii. 8.
(*d*) Philip. i. 6. (*e*) St John vi. 37.
(*f*) Iſaiah lxi. 1, 2. (*g*) Ch. lvii. 15—19.

abound in Hope, through the Power of the Holy Ghoſt (*a*).

He will, when his own adorable Wiſdom judges it beſt, thus diſcover himſelf to the Soul of every ſincerely returning Sinner: For he is the ſame *God of Hope and Peace* through *Chriſt*, that he ever was (*b*). And therefore as he has already done to others; ſo will he vouchſafe to every proper Object *the Spirit of Adoption, whereby they cry, Abba, Father*: And, at the propereſt time, *his Spirit will bear witneſs with their Spirit, that they are the Children of God* (*c*).

But let them *continue inſtant in Prayer; Praying always with all Prayer and Supplication* (*d*). Let them not be *wearied or faint in their Minds: For yet a little while, and he that ſhall come, will come, and will not tarry* (*e*).

Theſe ought ſurely to be powerful Motives, to encourage us to perſevere in *the patient waiting for Chriſt* (*f*).

However, it is evident, that the *Buſineſs* of *Salvation* is *no ſlight* Affair. And the Reaſon may be plainly perceived, why the Holy Spirit commands us to *work out our Salvation with Fear and Trembling* (*g*), and to *give Diligence to make our Calling and Election ſure* (*h*). You find it is a *great Work*, and

 that

(*a*) Rom. xv. 13. (*b*) Heb. xiii. 20, 21.
(*c*) Rom. viii. 15, 16.
(*d*) Rom. xii. 12. Ephes. vi. 18.
(*e*) Heb. xii. 3. Ch. x. 37. (*f*) 2 Theſs. iii. 5.
(*g*) Phil. ii. 12. (*h*) 2 St Pet. i. 10.

that *great Diligence* is therefore indiſpenſably neceſſary: And that a *holy Fear and Concern*, leſt we offend God, or *grieve his holy Spirit* (*a*), will be preſent to the Mind of every true *Chriſtian*.

But from hence we may ſtand amazed at thoſe unhappy Perſons, who ſeem to imagine, that *ſitting ſtill*, and *doing* of *nothing*, is the beſt way to *work out their Salvation!* the beſt way to *give Diligence to make their Calling and Election ſure!*

They, who can reconcile theſe Things,— *Idleneſs* with *Diligence*; and *doing nothing* with *working*, need not deſpair of reconciling any Contradiction whatever.

E. Salvation, I am ſenſible, is a *great Work:* And as we muſt *work it out*; ſo is it well worth the while, to *give all Diligence* to *make it ſure* to us. I beg now to be inſtructed how I am to underſtand that Expreſſion of the Apoſtle, that *Chriſt is of God made unto us Sanctification* (*b*). For I think ſome have underſtood it, as if the *Holineſs* of *Chriſt* was *ſo* imputed to us, that we needed *none* in our *own Hearts:* But that we were to look only to the *Holineſs* which is *in Chriſt*; without labouring for any *in ourſelves*.

P. If you meet, *Eugenius*, with any who talk in this manner, you have great Reaſon to pity, and to pray for them: And withal, endeavour,

(*a*) Ephes. iv. 30. (*b*) 1 Cor. i. 30.

endeavour, in the *Spirit* of *Meekneſs*, to reclaim them from their Error *a*).

Chriſt is made *Sanctification to us*, as he is made to us *Wiſdom* and *Redemption*. Not by *imputing* his *Wiſdom* and *Redemption* to us; but by making us *wiſe unto Salvation* (*b*); and redeeming us from the *Dominion*, the *Guilt*, and *Puniſhment* of *Sin* (*c*); and from the *Power* of the *Grave* (*d*), and of *Satan*, as we have before obſerved.

And thus is he *made Sanctification unto us*: by procuring for us that *Holy Spirit*, who is to work *that Sanctification* in the Heart, without which we are not qualified for Heaven. For *without Holineſs*, [inward real Holineſs] *no Man ſhall ſee the Lord* (*e*). *Having there-*

(*a*) It may not be amiſs, for the ſake of ſome Readers, juſt to obſerve, that this does not ſeem to be the Doctrine of *Calvin*: For he ſays, that God *ſanctifies* us, by *reforming* our *vicious Nature*, by his *Spirit*.—*Juſtificat nos Deus à Reatu liberando; Sanctificat vitioſam Naturam Spiritu ſuo reformando.* In 1 Cor. vi. 11.—*Beza*, in his Explanation of *Titus* iii. 7. mentions the *Efficacy of the Spirit in ſanctifying of us*.—*Complectitur hic locus, ſicut &* Rom. viii. 30. *quicquid à Chriſto conſequimur, tum per imputationem, tum per Spiritûs in nobis ſanctificandis efficaciam.* And the learned Antagoniſt of *Arminius* ſpeaks to the ſame Purpoſe. — *Chriſtus, qui nos ungit & merito Obedientiæ ſuæ, & Efficaciâ Spiritûs ſui noſmet ſanctificantis.*—*Gomarus* in 1 St John ii. 20.

(*b*) Ephes. iii. 17—19. Colos. i. 9. Chap. ii. 2, 3. 2 Tim. iii. 15.

(*c*) Rom. vi. 6, 14, 22. Ch. viii. 2. 2 Cor. v. 18, 19. Ephes. i. 7.

(*d*) Rom. viii. 11, 23. 1 Cor. xv. 54—57. Philip. iii. 21. 1 Theſs. iv. 13—16.

(*e*) St Matth. v. 8. Heb. xii. 14.

fore, ſays the ſame Apoſtle, *theſe Promiſes, let us cleanſe ourſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God* (*a*). Nothing can be more manifeſt than that St *Paul* ſpeaks here to his Converts of an *univerſal Sanctification* of *Heart* and *Actions*. He ſpeaks of it, indeed, as of what might be effected by themſelves. The Reaſon is, becauſe they were to labour and pray earneſtly for it; and ſtrive to put all Impediments out of the way. But no Words can more fully demonſtrate, that *this Holineſs* was to be *in* themſelves; *in* their *very Souls*, as well as their *outward Practice*.

As he, who hath called you, is Holy,—ſays the ſame divine Spirit; *ſo be ye holy in all manner of Converſation. Becauſe it is written, Be ye holy; for I am holy* (*b*).

Could now the Spirit of God more expreſsly enjoin *real* Holineſs, than when he directs it to be *in all manner of Converſation*; and enforces it from hence; — *becauſe God himſelf is holy?*

Again, when the ſame Perſons are told, that they *had purified their Souls in obeying the Truth, through the Spirit* (*c*): and St *Peter* declares that *God had purified the Hearts of the* Gentiles *by Faith* (*d*); what can be meant, but an *actual Purification* of the Heart and Affections?

Moreover,

(*a*) 2 Cor. vii. 1. (*b*) 1 St Pet. i. 15, 16.
(*c*) Ver. 22. (*d*) Acts xv. 9.

Moreover, when St *Paul* tells the *Theſſalonians*, that *God had from the beginning choſen them to Salvation, through Sanctification of the Spirit, and Belief of the Truth* (*a*); — *What Sanctification* can the Apoſtle mean, but a *real inward Holineſs* wrought in their Souls by the Holy Spirit?

And further, when he deſires, that *the Lord would ſtabliſh their Hearts unblameable in Holineſs before God:* And that *the very God of Peace would ſanctify them wholly:* And that *their whole Spirit, and Soul and Body, might be preſerved blameleſs unto the coming of our Lord* Jeſus Chriſt (*b*); I ſay, when the Apoſtle thus expreſſes himſelf, is it poſſible to underſtand him, as if he really did not deſire, that they ſhould have any *inward Holineſs* of *Soul* or *Spirit*; but only that they ſhould lay Claim to the *Holineſs* of *Chriſt*; whilſt they themſelves were deſtitute of *all real Holineſs within* their own Hearts?

If this be to *ſtabliſh* the *Heart in* Holineſs; I ſhould be glad to know, what it is to have the Heart *without* Holineſs?

I pray God open the Eyes of ſuch Interpreters of the ſacred Writings! Be aſſured, my good Friend, that the great Work of *Sanctification* is of a different Nature. It is an *actual purifying* of the *whole Heart* and

 Affections,

(*a*) 2 Theſs. ii. 13.

(*b*) 1 Theſs. iii. 13. Ch. v. 23.

Affections, by the Spirit of *Chriſt*; it is the reſtoring of the loſt Image of God in our Souls; and thus qualifying of us for that State of Bleſſedneſs, which none but *holy* Souls are capable of enjoying: And without which, *Chriſt* is neither our *Wiſdom*, nor *Righteouſneſs*, nor *Sanctification*, nor *Redemption*.—Pray hear once more the Words of the Spirit of Truth,——*Every Man that hath this Hope in him* [the Hope of ſeeing God] *purifieth himſelf even as he is pure. They that are* Chriſt's *have crucified the Fleſh, with the Affections and Luſts* (*a*).

E. It ſeems then, as if a State of *thorough Sanctification* was attainable in this Life. I ſhould be glad to know the Opinion of our Church, with reſpect to ſuch a State.

P. It is evident, from what has juſt been mentioned, not only that ſuch a State is *attainable*; but that wretched muſt be the Fate of that Perſon who *attains* it *not*. For ſince he muſt arrive at it before he can *ſee God*; where is it, that he muſt arrive at it, if not in *this World?* The *Romiſh Church* indeed, as you well know, have found out another Place to attain it in; as the ancient Heathens had done long before:— But I would adviſe all, who value their Souls, not to truſt to the *Purification* of that Place. And therefore

(*a*) 1 St John iii. 2, 3. Gal. v. 24. See alſo 1 St John ii. 6. 2 St Peter iii. 11, 14.

fore ſince it *muſt* be *attained* in *this* Life; and and the Holy Spirit is as powerful at one Seaſon as at another; ſurely the ſooner we labour after it, by all the Means of Grace, the ſooner we are like to attain it.

It is true, he will not *ſanctify* any *unqualified* or *unſuitable* Object; but then if our Want of due Qualifications be owing to ourſelves; to our wilful Negligence or Careleſsneſs; we have none to blame but ourſelves only. Perhaps we are too *fond* of this World; and if not of its *groſſer* Vices, yet of its *Follies* and *Vanities*; its *Riches*, *Honours*, or *Pleaſures*: Or poſſibly we have ſome other *Right-hand*, or *Right-eye*; ſome darling favourite Sin of the Soul, which we have not the Courage to part with; ſuch as *Pride*, *Wrath*, *Luxury*, *Covetouſneſs*, or the *Praiſe* of *Men*. Therefore we do not deſire, at this Time, to have ſo *holy* and *heavenly* a Frame of Mind; ſo *meek* and *lowly* a Heart; ſo *pious* and *patient* a Soul; ſo *mortified* and *ſelf-denying* a Spirit (*a*). And conſequently we neither labour nor pray for theſe Things. We may poſſibly, for Form's ſake, put up a Petition, now and then, for all theſe divine Graces; but as ſuch Prayers proceed not from the Heart (where we have ſet up ſome *Idol* or other) is it to be wondered at, that

(*a*) St Matth. xi. 29. St Luke ix. 23. 1 Cor. ix. 24—27. Gal. v. 22—26.

that we are anſwered only *according to our Folly?* We are not fit for ſuch divine Favours; and therefore they are kept from us. Thus verifying the Words of the Holy Spirit,—*Ye have not, becauſe ye aſk not. Ye aſk, and receive not; becauſe ye aſk amiſs* (*a*).

And now, if this *thorough Sanctification* is what we are to underſtand by *ſinleſs* or *Chriſtian Perfection*, it may juſtly ſeem ſurprizing, that it ſhould have been treated as downright *Enthuſiaſm* or *Madneſs*. The Doctrine itſelf, we have ſeen, is the Doctrine of the Spirit of God: And it will be eaſy to find, that our own Church teaches the ſame. For what elſe does ſhe mean by the following Petitions?—That "*God would ſanctify both our Hearts* "*and Bodies* (*b*); That *we may be cleanſed* "*from all our Sins* (*c*); That *this Day we* "*fall into no Sin* (*d*); That God would *keep* "*us this Day without Sin* (*e*); That *we may* "*be delivered from all the Deceits of the* "*World, the Fleſh, and the Devil* (*f*); That "we may *forſake all worldly and carnal Af-*"*fections* (*g*); That we may always *ſerve* "[God] *in Pureneſs of Living and Truth* (*h*); "That

(*a*) St James iv. 2, 3. 1 St John v. 21.
(*b*) Collect 2d following the Bleſſing after the Communion. (*c*) Collect 21ſt after Trinity.
(*d*) Third Collect for Grace. (*e*) *Te Deum.*
(*f*) Litany. (*g*) Collect for St James.
(*h*) Collect firſt Sunday after Eaſter. See alſo the Collect for Innocents Day. Exhortation before the Communion, with the Confeſſion and Abſolution: And the firſt proper Preface.

" That *we may in Heart and Mind aſcend* " [into the Heavens] *and with* [Chriſt] *con-* " *tinually dwell* (*a*); That God would *grant* " *us the Spirit to think and do always ſuch* " *Things as be rightful* (*b*); And *that we* " *may perfectly love* [God] (*c*); And *walk* " *before him in Holineſs and Righteouſneſs all* " *our Days* (*d*)."

Surely this *perfect Love of God*; this continual *walking in Holineſs and Righteouſneſs*; this *Heavenly Frame* of Heart and Mind; this continual *thinking* and *doing* what is *right*; this *conſtant ſerving* of God in *Pureneſs of living*; this forſaking *all worldly and carnal Affections*; the being *Day by Day* preſerved *from Sin*; the being *cleanſed* from *all* of them; and the being *ſanctified* both in *Heart* and *Body*; I ſay, ſurely theſe Things are *attainable*, in the Opinion of our Church, or ſhe would never have thus petitioned for them. But what do all theſe Things amount to, if not to a State of *thorough Sanctification* of the Fleſh and Spirit?

If all would heartily ſet themſelves to arrive at this bleſſed State, as it is the plain Duty and Intereſt of all to do; it is of little Importance, whether they call it *Holineſs*, or *Perfection*, or by any other Name.

(*a*) Collect for Aſcenſion Day.
(*b*) Collect for the Ninth Sunday after Trinity.
(*c*) Collect following the Lord's Prayer in the Communion-Service. (*d*) General Thanksgiving.

E. I ſee plainly the indiſpenſable Neceſſity of *univerſal Holineſs* in this Life; which makes me even tremble to think, how far removed I am from it.—But ſince it has been objected, that the *Doctrine* of *Perfection* is attended with *ſome dangerous Conſequences*, I ſhould be glad to be ſatisfied with reſpect to theſe Objections.

The firſt is, that *it encourages Pride.*

Secondly, that *it cuts off all Dependence on* Chriſt, *the Fountain of all Grace.*

Thirdly, that *it totally ſets aſide the Way of Acceſs to God; which is by* Jeſus Chriſt.

And, fourthly, that *it ſets aſide Prayer, eſpecially thoſe two great Parts of it, Confeſſion and Petition* (*a*).

P. Theſe are great Objections indeed! But if it ſhould appear, that they are very ill-founded, they muſt of courſe come to nothing. But, firſt, ſince the *holy Angels* themſelves appear to have fallen by *Pride* (*b*); it can be no Wonder, if a very *holy* Man ſhould, for want of due Care and Watchfulneſs, fall into the ſame *ſpiritual Snare:* But then it ſhould be remembered, that *this Pride* is *no Part* of his *Holineſs*; nor any Reaſon, why he ſhould not labour for a State of *univerſal Holineſs.* For ſince *without Holineſs no Man ſhall ſee the Lord* (*c*);—*Holineſs* we muſt have,

(*a*) The *Perfectioniſts Examined*, p. 7, 8, &c. by *William Fleetwood*, Gent.

(*b*) 2 St Pet. ii. 4. St Jude 6. 1 Tim. iii. 6.

(*c*) Heb. xii. 14.

have, let Men raiſe never ſuch *powerful* Objections againſt it.

Can any *Chriſtian* in his Senſes think it a ſufficient Reaſon, why he ſhould *wallow in Sin*, becauſe then he cannot *pride* himſelf in his *Holineſs* or *Perfection?* Surely to be *pure in Heart* and *poor in Spirit*, are very conſiſtent States.

But, ſecondly, as to *its cutting off all Dependence on* Chriſt, *the Fountain of all Grace*; I affirm, on the contrary, that a *truly ſanctified* Soul will ſee its Want of *Chriſt* every Day more evidently.——The more *holy* are our Hearts, the more *humble* are they like to be, and the more *earneſt* our Deſires after greater Supplies of Grace. And ſuch Deſires will of courſe ſend us to *him*, through whom alone they can be ſupplied.

As to the third Objection, that *it totally ſets aſide the Way of Acceſs to God, which is through* Chriſt. — Surely, if this was a *neceſſary* Conſequence of a *thorough Sanctification*, St *Paul* had never directed the *Corinthians* to *perfect Holineſs in the Fear of God* (*a*). Nor prayed, that *God would ſanctify* the *Theſſalonians wholly:* Nor that their *whole Spirit, and Soul, and Body might be preſerved blameleſs* (*b*). Nor had St *Peter* exhorted thoſe *Chriſtians* to be *holy in all manner of Converſation*; nor to be *diligent*, that they might be *found of God without*

(*a*) 2 Cor. vii. 1. (*b*) 1 Theſs. v. 23.

without Spot and blameleſs (*a*). — I ſay, if a *thorough Sanctification totally ſet aſide the going to God through* Chriſt, theſe inſpired Apoſtles had never thus laboured to bring *Chriſtians* to ſuch a State. Becauſe the thus approaching God is as much the indiſpenſable Duty of the greateſt *Saint* upon Earth, as of the greateſt *Sinner*. This is what I ſhall endeavour to eſtabliſh very evidently (*b*); but firſt proceed to conſider the remaining Objection; *viz.* That *this State ſets aſide Prayer; eſpecially theſe two great Parts of it, Confeſſion* and *Petition*. — In Oppoſition to which, I muſt beg leave to aſſert, that there is none ſo *holy*; none ſo *perfect*; but he muſt both be *eſtabliſhed in the Faith*; and *abound therein with Thankſgiving* (*c*). He muſt ſtill *grow in Grace*; and *in the Knowledge of our Lord and Saviour* Jeſus Chriſt (*d*). He muſt be ſtill *adding to his Faith, Virtue*; *to Virtue, Knowledge*; *to Knowledge, Temperance*; *to Temperance, Patience*; *to Patience, Godlineſs*; *to Godlineſs, Brotherly Kindneſs*; *and to Brotherly Kindneſs, Charity*: And *theſe Things muſt be in him, and abound* (*e*). He muſt ſincerely ſtrive to *love the Lord his God, with all his Heart, and with all his Soul, and with all his Mind, and with all his Strength*; and even his worſt Enemies, as *Chriſt* loved him (*f*).

Here

(*a*) 1 St Peter i. 15. 2 Epiſtle iii. 14.
(*b*) See Page 70. (*c*) Colos. ii. 7. Rom. i. 17.
(*d*) 2 St Pet. iii. 18. (*e*) 2 St Peter i. 5—8.
(*f*) St Mark xii. 30, 31. St Matth. v. 44. St John xiii. 34. Rom. v. 6, 8, 10. 1 St John iv. 11, 12.

Here is then abundant Matter for every Day's *Confeſſion* and *Petition*; and for every Hour's too.—Where is that *Saint* upon Earth, who can ſay, he has ſpent the preceding Day, or even Hour, with *all* that *Care*, and *Watchfulneſs*, and *Diligence*; and with all that *Patience*, and *Self-denial*, and *Chriſtian Love*, and *univerſal Charity*; and that he has improved himſelf as much in *Faith*, and *Grace*, and the *Knowledge of Chriſt*; and in the *Fear*, and *Knowledge*, and *Love* of God, as it was *poſſible* for him to do? So that here is ſufficient Matter to *confeſs*; and ſufficient to *aſk Pardon* for. Here is ſufficient Cauſe to *petition* for further Supplies of divine Aid; in order to make further Advances in the *divine Life*: And here is abundant Reaſon for perpetual *Humiliation*. Or ſhall we ſay, *Eugenius*, it is better for Men to *continue in Sin, that Grace may abound* (*a*); that ſo they may have *more* to *confeſs*; and *more* to *petition* for?

E. If we are *only unprofitable Servants*, even *after we have done all*; ſurely here alone is enough to *humble* us. And therefore I pray God make me always *holy* and *humble*, *watchful* and *diligent*.

P. Go on, my Friend, as I truſt you have begun; and the Holy Spirit will not be wanting to aſſiſt you. It is worthy of Obſervation, that holy *Job* was never ſo *humble*, as

(*a*) Rom. vi. 1.

as when he had the cleareſt Diſcoveries of a *Holy God*.—He then *abhorred himſelf, and repented in Duſt and Aſhes* (*a*). But I ſhall now further add a Caution or two, which may ſtill excite even the moſt *perfect Chriſtian* to perpetual Care, and Vigilance, and Humility.

And, firſt, it muſt always be remembered, that notwithſtanding *Holineſs* be indiſpenſably neceſſary to the Enjoyment of Heaven; yet we are not to look upon the moſt *holy* or *heavenly Frame* of Spirit; or, in ſhort, upon the moſt *righteous*, *pious*, or *charitable* Actions of our whole Lives, as the Cauſe or Foundation of our Acceptance with God (*b*). We muſt altogether renounce the *Merit* of theſe, and only take Shelter in the *Merits* of *Chriſt*. For though we muſt diligently ſtrive after ſuch a Frame of Spirit; and, to our Power, live in the Exerciſe of ſuch Actions: And though they are entitled to a great and bountiful Reward (*c*), through the Free Grace of God in *Chriſt*; yet *when we have done all*, (as you have juſt obſerved) *we are but unprofitable Servants* (*d*); we have *nothing*, but what we have *received*; 1 Cor. iv. 7. therefore neither *we* nor our *Service* can *merit* any thing. All our *ſpiritual Sacrifices* are only *acceptable*

(*a*) Job xlii. 5, 6. (*b*) 2 Tim. i. 9. Tit. iii. 5.
(*c*) St Matth. v. 8. 2 St Peter i. 4. St Matth. xxv. 34—46. Phil. iv. 18. Heb. vi. 10. Chap. xiii. 16. Rev. xiv. 13. (*d*) St Luke xvii. 10.

acceptable to God, by Jeſus Chriſt (*a*). If the *Prayers of the greateſt Saint* be not *offered with Incenſe by* Chriſt *himſelf*, they will no more *aſcend up before God* (*b*), than the Prayers of the greateſt *Sinner*. *Aaron* was, in this Particular, a remarkable Type of our great *High Prieſt*; in that he was to *bear* [or take away] *the Iniquity of the holy Things* (*c*). And if the *Iniquity of our holy Things* be not cleanſed by the *Blood of ſprinkling* (*d*), [let the moſt ſanctified Perſon think on this] they will not prove *an Odour of a ſweet Smell, a Sacrifice acceptable, well-pleaſing to God* (*e*). So that it will always become us, when we look upon our own *righteous* Actions, as conſidered in themſelves, to ſay in the Language of the *Prophet*,—*All our Righteouſneſſes are as filthy Rags* (*f*).

Let us remember, that *Chriſt*, and he alone, is the *Author*, *meritorious Cauſe*, and *Foundation* of our *Acceptance* and *Reconciliation* with God. And conſequently on *him*, and his *Merits*, and the *Free Grace* of God *in him*, we muſt altogether rely and depend (*g*). Otherwiſe we act directly contrary to the great

(*a*) 1 Peter ii. 5. (*b*) Rev. viii. 3, 4.
(*c*) Exod. xxviii. 38.
(*d*) Heb. xii. 24. 1 Peter ii. 5. Rev. vii. 13, 14.
(*e*) Phil. iv. 18. Rom. xv. 16. (*f*) Iſai. lxiv. 6.
(*g*) 2 Cor. v. 18, 19. Ephes. ii. 13—18. Col. iii. 11. Heb. v. 9. Ch. xii. 2. Rom. iii. 24. Ch. v. 8. 1 St John iv. 9, 10.

great inſpired Apoſtle, who deſired only to *be found in Chriſt*; *not having*, ſays he, *mine own Righteouſneſs, which is of the Law*; *but that which is through the Faith of* Jeſus Chriſt; *the Righteouſneſs which is of God by Faith* (*a*). He diſclaimed all Merit in his own Performances, and reſted ſolely in the Merits of *Chriſt*. He deſired altogether to rely on the *Righteouſneſs of* Chriſt, juſtified *through Faith in him*; and poſſeſſed of all the other bleſſed Fruits and Conſequences of what *Chriſt* had done and ſuffered; that ſo *Chriſt* might be to him *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption* (*b*). This was the Foundation he built upon; and if we build upon any other, it will certainly fail us. *For other Foundation can no Man lay, than that is laid*; *which is* Jeſus Chriſt (*c*).

However, Secondly, Men are not to imagine, that they are hereby excuſed from the Performance of any good Work in their Power. In particular, they are not excuſed from that Part of *pure and undefiled Religion*, which conſiſts in *viſiting the Fatherleſs and Widows in their Affliction, and keeping themſelves unſpotted from the World* (*d*).

Let the *Rich* ever bear in Mind the charge given by the Spirit of God, not only—— "That they *do Good*, but that they be *rich* "*in good Works*, *ready* to diſtribute, *willing* "to

(*a*) Philip. iii. 9. (*b*) 1 Cor. i. 30.
(*c*) Ch. iii. 11. (*d*) St James i. 27.

" to communicate (*a*)." So that it is not complying with this divine Command, unleſs ſuch Perſons *willingly*, and *readily*, and *abundantly* communicate out of their large Poſſeſſions. How elſe can they be *rich in* theſe *good Works?* How elſe can they *ſow bountifully?* or pay a juſt Regard to that divine Promiſe, that *he which ſoweth bountifully, ſhall reap alſo bountifully* (*b*)? But after what manner is it, that theſe divine Precepts are now generally complied with? or how many does this Promiſe ſeem now to influence? Are *ſtately Buildings*, or *coſtly Furniture*, or *rich Attire*, or *luxurious Tables*, or a *ſplendid Equipage*, or the *hoarding* up of *Treaſure*;—Are theſe any *Proof*, that Men are governed by the Goſpel of *Chriſt*; or that they are led by his Spirit (*c*)? Is it thus, they *lay up Treaſures in Heaven*; *ſet their Affections on Things above*; or *demonſtrate*, that they *are rich towards God?* That they neither *love the World*; nor the *Things of the World*; nor are *conformed to it?* However, though the one may be no *direct* Proof or Demonſtration of the other; yet Men ſeem to have found out ſo many *ingenious* Solutions of *difficult* Texts of Scripture, and to have ſuch a peculiar Happineſs

(*a*) 1 Tim. vi. 17, 18. (*b*) 2 Cor. ix. 6.

(*c*) I will not venture to ſay, they are a *direct Proof* of the *contrary*; but, conſidering the real State of the World, they furniſh out but too ſtrong a *Preſumption*, that Mens Hearts are not much influenced by the *Spirit* of *Chriſt*.

pineſs in *ſoftening* all its *hard Sayings*, that the *narrow Way*, *which leadeth unto Life*, is become ſufficiently *wide* for a *covetous Heart*, a *carnal* Mind, or a *worldly* Spirit.

I do not pretend to refer you to any particular *Commentary*, where ſuch Expoſitions are expreſsly taught or maintained; but I refer you to the Practice and Behaviour of too many Profeſſors of *Chriſtianity*; who could never be ſo thoroughly ſatisfied with themſelves, unleſs they explained away the many *ſevere* Paſſages of the Goſpel of *Chriſt*.

But how different, my good Friend, is the Deſcription, which the great Apoſtle gives of the *Chriſtians* of *Macedonia*? That the *Abundance of their Joy*, and *their deep Poverty*, *abounded unto the Riches of their Liberality*! And this even *in a great Trial of Affliction* (*a*)!

Let this, my dear *Eugenius*, be a Leſſon for you: And though your *deep Poverty* cannot, yet let your *affluent Fortune* abundantly diſcover a true *Chriſtian* Spirit, by a *chearful and rich Liberality*, to ſupply the ſpiritual and temporal Wants of Mankind. Be aſſured, my good Friend, that when the *gaudy Scenes* of Life are over, as they are certainly every Day vaniſhing, you will then find, by a joyful Experience, what the Lord *Jeſus* long ſince declared,—that *it is more bleſſed to give than to receive* (*b*). And you will then plainly diſcern the Folly of thoſe, who, to excuſe their

(*a*) 2 Cor. viii. 1, 2. (*b*) Acts xx. 35.

their Neglect of being *rich towards God* (*a*), have, under the Notion of *providing for their own*, heaped much Treaſure together for aggrandizing their Families. Thus is the Goſpel of *Chriſt* obeyed!

E. But has not the great Apoſtle declared, that *if any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel* (*b*)?

P. He has ſo. And though nothing ſeems plainer, than that the Apoſtle is there ſpeaking of *Childrens requiting their Parents* (*c*), and not ſuffering of them, or any other poor Relations, to be a Burden to others; yet I know learned Men, according to Cuſtom, are divided in their Sentiments about this very plain Part of Scripture. However, let the Precept *immediately* relate either to Parents or Children (as moſt certainly it may be extended to both) yet ſurely there can be no Diſpute, what *ſort of Proviſion* is there commanded: Not certainly a Proviſion of *Grandeur* and *Luxury*; but of *Things needful for their Support* (*d*). However, though nothing can be more plain than this; yet, I doubt

(*a*) St Luke xii. 21. (*b*) 1 Tim. v. 8.

(*c*) Verſe 4.

(*d*) *Ut habeant unde vivant.* Grot. *in loc.*—*Parentes, qui jure ſuo poſſunt alimenta à liberis repetere, cæteraque ad vitam neceſſaria.* Hammond *apud Le Clerc.*—In his Commentary he has this Note: Προνοεῖν *hic non eſt ſublevare ſollicitâ quâdam providentiâ, priuſquam neceſſitas ulla ſit; ſed preſenti egeſtati opem ferre.*

doubt not, this very Paſſage of Scripture is often brought to vindicate a Practice, which it was never deſigned to give the leaſt Countenance to.

E. But then, does not the ſame Apoſtle affirm, that *the Parents are to lay up for the Children* (*a*)? And I think the original Word is to *lay up Treaſure* (*b*).

P. It is, my dear Friend, the ſame Word which our bleſſed Lord uſes, where he commands us *not to lay up for ourſelves Treaſures upon Earth, but to lay up Treaſures in Heaven* (*c*). However, if we allow there is a perfect Conſiſtency in the Precepts of the Holy Spirit, we muſt grant, that we are *ſo* to lay up Treaſures *for our Children*, that we may at the ſame time *lay up Treaſures for ourſelves in Heaven*. Now, which ſeems the likelieſt Way to do this? —Is it by being *rich towards God*; by being *rich in good Works*; by miniſtring *bountifully* to the ſpiritual and temporal Neceſſities of Mankind; though by this means we leave our Families *ONLY* the *divine Bleſſing*, and a *moderate* Competency? or is it by relieving the Miſeries of others, with a *ſcanty* Hand; and laying up *ſuch Treaſures* for our Children, as may prove ſo many *Snares* to their Souls? *Such* as may prove the Occaſion of *Pride* and *Vanity*, of *Luxury* and *Extravagance*? Such as may tempt

(*a*) 2 Cor. xii. 14. (*b*) Θησαυρίζειν.

(*c*) St Matth. vi. 19, 20.

tempt a weak Mind, or a corrupt Heart, to ſquander away in *Riot* or *Gaming*, what might have ſaved many a Perſon from the *deepeſt Diſtreſs?*

Look round the World, my dear *Eugenius*, and obſerve to *what Uſes* large Fortunes are frequently applied. And then reflect, whether ſuch Parents, as *treaſure* up *ſo much* for their Families, and *ſo little* for the Suffering Part of Mankind, — whether they are *laying up for themſelves Treaſures in Heaven?* And whether they do not ſometimes *lay up* for their Children a *Curſe* rather than a *Bleſſing?* —However, the moſt bountiful and moſt charitable Perſons muſt not value themſelves for their charitable Actions, nor truſt to *them*; but to *Chriſt only*. But now, ſince he has aſſured us, that *he is the Way, and the Truth, and the Life*; and that *no Man cometh unto the Father but by him*: And aſſured his Diſciples, that *whatſoever they ſhould aſk in his Name, he would do it* (*a*): — Since we are commanded by the Holy Spirit, that *whatſoever we do in Word or Deed, to do all in the Name of the Lord* Jeſus, *giving Thanks to God and the Father by him* (*b*): And according to this Command, the Apoſtle thus expreſſes himſelf, — *Unto him be Glory in the Church by* Chriſt Jeſus, *throughout all Ages, World without end* (*c*): — Again, ſince the ſame Holy Spirit

(*a*) St John xiv. 6, 13, 14. Ch. xvi. 23, 24.
(*b*) Colos. iii. 17. (*c*) Ephes. iii. 21.

Spirit has aſſured us, that *we are accepted in the Beloved* (*a*); and that *Chriſt is able to ſave them to the uttermoſt that come unto God by him; ſeeing he ever liveth to make Interceſſion for them* (*b*). And moreover, that *through him we have an Acceſs by one Spirit unto the Father* (*c*): — I ſay, for all theſe Reaſons, it appears to me moſt abundantly evident, that no Perſon, none excepted, can have *Acceſs to the Father* but only *by Chriſt*. I know the Holy Spirit mentions a Time, when *Chriſt ſhall have delivered up the Kingdom to God, even the Father*; and when *God ſhall be all in all* (*d*).

However, *that Time* is not yet come. It is not *here*; but *hereafter*. The utmoſt we can underſtand by thoſe Words, is, That when *Chriſt* has ſubdued all his Enemies; then his *mediatory Kingdom* will be ſurrendered into the Hands of God.—*Chriſt* indeed ſhall reign as *King* for ever and ever; and all his Saints with him: But he ſeems not then to reign as *Mediator*, or *Interceſſor*; becauſe that great Work will then be fully ended and completed (*e*).

But ſtill, in the preſent State of Things, *Chriſt* is our *Prieſt*, and *Prophet*, and *Mediator*; as well as *King*: *Chriſt is all, and in all*; and

(*a*) Ephes. i. 6. (*b*) Heb. vii. 25.

(*c*) Ephes. ii. 18. (*d*) 1 Cor. xv. 24, 28.

(*e*) See the learned Biſhop *Pearſon* on the Creed, p. 101, 104, 152, 153, 283. Sixth Edition.

and *filleth all in all* (*a*): And therefore we muſt not preſume to approach the Father, but *through* the Son: Our Prayers and Praiſes cannot be *acceptable to God*, but *by Jeſus Chriſt* (*b*). *By him therefore*, ſays the great Apoſtle, *let us offer the Sacrifice of Praiſe to God continually* (*c*). And now, as this is the indiſpenſable Duty of every *Chriſtian*, ſo the Doctrine of *univerſal Holineſs* is far enough from being an Enemy to it.

Thirdly, ſince a *Chriſtian wreſtles not* [only] *againſt Fleſh and Blood*; *but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places*; therefore they have need enough to *put on the whole Armour of God, that they may be able to ſtand againſt the Wiles of the Devil* (*d*). He is a very ſubtle Adverſary, and knows our weak Side: And, unleſs we follow our holy Lord's Directions, he will both aſſault us, where we lie moſt expoſed; and will certainly defeat us (*e*). And therefore let us be ever upon our Guard; and *watch and pray leſt we enter into Temptation* (*f*). Whoever imagines he has made ſuch Advances

(*a*) Colos. iii. 11. Ephes. i. 23.
(*b*) 1 St Peter ii. 5. (*c*) Heb. xiii. 15.
(*d*) Ephes. vi. 11, 12.
(*e*) 2 Cor. ii. 11. Ch. xi. 3, 14. 1 Theſs. iii. 5. 1 St Peter v. 8. Rev. ii. 24.
(*f*) St Matth. xxvi. 41. St Mark xiii. 37. St Luke xxi. 36.

vances in Religion, that ſuch Cautions are unneceſſary, is in the utmoſt Danger of feeling the Effects of his own Raſhneſs, Preſumption, and Self-ſufficiency.

The greateſt Proficient in the School of *Chriſt* ought frequently to reflect on that ſolemn Caution, *Thou ſtandeſt by Faith. Be not high-minded, but fear* (*a*). Nor are thoſe other Directions of the ſame Apoſtle leſs needful for him, *Let him that thinketh he ſtandeth, take heed leſt he fall* (*b*). He is but yet in a Probation-State; and therefore muſt conſtantly look to himſelf. The *whole* Life of a *Chriſtian* upon Earth, is but one continued Journey towards *Heaven*; and therefore he muſt daily *forget thoſe Things which are behind, and reach forth unto thoſe Things which are before; and preſs toward the Mark for the Prize*

(*a*) Rom. xi. 20.

(*b*) 1 Cor. x. 12. If any one ſhould imagine that theſe Directions cannot belong to him; becauſe he does not only *think* that he *ſtands*; but knows for a Certainty that he does ſo;—ſuch a Perſon may be pleaſed to obſerve, that there is not the leaſt Neceſſity to ſuppoſe the Apoſtle here applies himſelf to *vain, conceited* Perſons, who only *fancied* they *ſtood faſt*, whilſt they were juſt *falling:* For at Verſe 15. he ſays, he *ſpeaks as to wiſe Men.* So that he appears plainly to intimate, that *without due Care and Watching, the beſt might fall.* And moreover, it is to be obſerved, that the Verb δοκεῖν is often an Expletive. See Mark x. 42. St Luke viii. 18. 1 Cor. vii. 40. Ch. xi. 16. Heb. iv. 1. See alſo our learned *Gataker* in his *Cinnus*, Ch. i. p. 37—40. And *Hammond* on St Matth. iii. 9.

Prize of the High Calling of God in Chriſt Jeſus (*a*). The moſt *advanced*, and moſt *improved Chriſtian*, has ſtill *greater Advances* and *higher Improvements* to make; and theſe require conſtant Care, and Prayer, and Watchfulneſs.

For though every Day *his Salvation is nearer, than when he* firſt *believed* (*b*); yet he muſt remember, that *he that ſhall endure unto the End, the ſame ſhall be ſaved* (*c*). —— So that if he would *receive the Prize*, he muſt *ſo run that he may obtain* (*d*). But if he ſtops ſhort in this *Chriſtian* Race; or fancies it is over, before he has *finiſhed his Courſe* (*e*); that is, before he has finiſhed his Days in his Lord's Service; and his Lord calls upon him to give an Account of his *Talents* and *Stewardſhip* (*f*);—I ſay, if he does this, I fear he does not *ſo run as to obtain the Prize.*— The holy Apoſtle, after twenty Years painful *Running*, *Hunger*, *Thirſt*, and *Nakedneſs*, and *Sufferings* of *every kind*, yet left not off to *run*, and *fight*, and *mortify*. Let *all Chriſtians* hear his own Words, and learn to imitate.

I therefore ſo run, ſays this holy Man, *not as uncertainly: So fight I, not as one that beateth the Air: But I keep under my Body, and bring it into Subjection; leſt, that by any Means,*

 when

(*a*) Philip. iii. 13, 14. (*b*) Rom. xiii. 11.
(*c*) St Matth. xxiv. 13. (*d*) 1 Cor. ix. 24.
(*e*) Acts xx. 24.
(*f*) St Matth. xxv. 13—19. St Luke xii. 35—44.

when I have preached to others, I myſelf ſhould be a Caſt-away (*a*).——Surely, if this was the Behaviour of one, who had been a faithful, laborious, and perſecuted Soldier of *Jeſus Chriſt* for ſo many Years; and who had *the Power of* Chriſt *reſting upon him* (*b*); what *Chriſtian* can think, that the ſame *Care*, and *Vigilance*, and *Self-denial*, are unneceſſary for himſelf?—But further, his Directions to the *Hebrews* are highly deſerving of notice.—*Looking diligently leſt any Man fall from the Grace of God.* For ſo the Words are rendered in the Margin; and ſo they ought to be rendered (*c*).—Again, after he had told the *Coloſſians*, that *Chriſt* had *reconciled them, in the Body of his Fleſh through Death, to preſent them holy, and unblameable, and unreproveable in the Sight* [of God], he then adds theſe remarkable Words,—*If ye continue in the Faith, grounded and ſettled, and be not moved away from the Hope of the Goſpel* (*d*).

By the former is evidently imply'd, that without great Care and Circumſpection, *Chriſtians* are in certain Danger *of falling from divine Grace.* And by the latter is plainly declared, that the Benefits of Chriſt's Death would be loſt to us, unleſs we *continued ſtedfaſt in the Faith.*

To the ſame Effect is that ſolemn Caution of the Son of God to the Church of *Philadelphia,*

(*a*) 1 Cor. ix. 26, 27. (*b*) 2 Cor. xii. 9.
(*c*) Heb. xii. 15. μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ.
(*d*) Coloſſ. i. 21—23. See alſo Heb. iii. 6, 14.

phia,—Hold that faſt which thou haſt, that no Man take thy Crown (*a*). If that Crown could not be taken, then our Lord uſes an Argument to *ſtrike Fear*, where *no Fear* was. But further, he had long before told his Diſciples, that *he was the Vine*, and *they the Branches:* But that *every Branch in him, which did not bear Fruit*, his Father would *take away* (*b*). Can any thing now be more manifeſt, than that a Perſon, who had been ſpiritually ingrafted into *Chriſt*, if he did not bring forth the Fruits of the Goſpel, would be cut off as an uſeleſs and *withered Branch* (*c*)? I pray God theſe Reflections may ſink deep into the Mind of every Profeſſor of *Chriſtianity*; and cauſe him to watch diligently his Heart and Actions.

E. May they ever ſink deep into mine, in particular.

P. But ſtill I have one Caution more to add; though I truſt it will never be neceſſary as to yourſelf: And it is, that Men would never fancy themſelves *Children of God*, whilſt they are plainly indulging themſelves in the *Works of the Devil.* The Holy Spirit has abundantly provided againſt this horrible Deluſion; if ſuch unhappy Creatures would not *cloſe their Eyes, leſt they ſhould ſee* (*d*).

Let us attend a Moment to his divine In-

 ſtructions

(*a*) Rev. iii. 11. See alſo Ch. xxii. 19.

(*b*) St John xv. 1, 2. (*c*) Verſe 4—8. See the Homily of falling from God, Part I. p. 7.

(*d*) St Matth. xiii. 14, 15.

ſtructions—" *Hereby* we do know that we " *know him*, if we *keep his Commandments*. " He that ſaith, *I know him*, and *keepeth not* " *his Commandments*, is a *Liar*, and the " *Truth is not in him*. But whoſo *keepeth* " *his Word*, in him verily is *the Love of God* " *perfected*; *hereby* know we that we are *in* " *him*. He that ſaith, *he abideth in him*, " ought himſelf alſo *ſo to walk*, *even as he* " *walked* (*a*)."

" Whoſoever abideth in him, *ſinneth not*: " Whoſoever *ſinneth*, hath not *ſeen him*, nei- " ther *known him*. Little Children, let no " Man *deceive* you; he that *doth Righteouſ-* " *neſs*, is *righteous*, even as He is righteous. " He that *committeth Sin*, is of the *Devil*.— " For this Purpoſe the Son of God was ma- " nifeſted, that he might *deſtroy the Works* " *of the Devil*.

" Whoſoever is born of God, doth not " commit Sin; for his Seed remaineth in " him: And he cannot ſin, becauſe he is " born of God. In this the *Children of God* " are manifeſt, and the *Children of the De-* " *vil*: Whoſoever doth *not Righteouſneſs*, is " *not of God* (*b*)."

How plain and expreſs are the Marks here laid down by the Holy Spirit; by which Men may judge, whether they belong to God or not?—He that *belongs to God*, muſt *walk*, *even as* Chriſt *himſelf walked*. If we would know that we are *in him*, we muſt *keep* his Com-

(*a*) 1 St John ii. 6—10. (*b*, St John iii. 6—10.

Commandments. He that keeps *not* the *divine Commands, knows not God, as he ought to know. He hath not ſeen him, neither known him.*

Secondly, he that imagines himſelf to be *righteous*, without leading a *righteous Life*, is entirely *deceived.*

Thirdly, he that indulges himſelf in any Sin, is doing the *Work of the Devil*, and ſo far runs counter to the very Reaſon, why *Chriſt was manifeſted in the Fleſh.*

And fourthly, as he that *doth not Righteouſneſs*, is *not of God*; and as *he that committeth Sin, is of the Devil:* Therefore ſuch Men cannot be the *Children of God.* They are not thoſe *living Branches*, which are *ingrafted into Chriſt*; for theſe *bring forth much Fruit with Patience and Perſeverance*; and labour even to be *filled with the Fruits of Righteouſneſs* (*a*). Thus they give Proof, that *Chriſt is formed in them*; that *he dwells in their Hearts by Faith*; and that they are *led by his Spirit* (*b*).

Whereas the others are thoſe *fruitleſs* and *withered Branches*, which, our bleſſed Lord aſſures us, are *gathered, and caſt into the Fire, and burned. Every Tree*, ſays the Son of God, *that bringeth not forth good Fruit, is hewn down and caſt into the Fire* (*c*). Even thoſe

 that

(*a*) St John xv. 4, 5. St Luke viii. 15. Rom. ii. 6, 7. Phil. i. 11.

(*b*) Gal. ii. 20. Ch. iv. 10. Ephes. iii. 17. Rom. viii. 9, 14.

(*c*) St John xv. 2, 6. St Matth. vii. 19—21.

that have *propheſied in the Name of* Chriſt, *worked Miracles*, and *caſt out Devils*, will be commanded to *depart from Chriſt*, if they have been *Workers of Iniquity* (*a*).

How fatally then muſt thoſe be deluded, who fancy they may ſafely indulge in the *Works of the Devil*; becauſe, as they imagine, *Sins are not imputed to the Children* of *God* (*b*). I pray God preſerve every one from ſuch dreadful *Deluſions!* For if a vicious Perſon or Hypocrite ſhould perſuade himſelf that he was a *Child of God*, and that therefore *his Sins would not be imputed to him*; ſo unhappy a Creature is in a fair Way to ſin on, till his Eyes open *in the Place of Torments.—If the Light that is in thee be Darkneſs, how great is that Darkneſs* (*c*)!

E. I know there is a famous Text, which is often appealed to upon ſuch Occaſions.—*He hath not beheld Iniquity in* Jacob; *neither hath he ſeen Perverſeneſs in* Iſrael (*d*).

P. You obſerve right; this Text has been ſadly abuſed in ſupport of that wretched Opinion; though it can have no manner of Relation to it.

It

(*a*) Ch. vii. 22, 23.

(*b*) *Quia etiamſi peccent, peccata illis neutiquam imputentur.*—St *Bernard* in *Septuag.* Serm. i.

(*c*) St Matth. vi. 23.

(*d*) Numb. xxiii. 21. It is worth any Scholar's while to ſee an excellent Diſſertation on that Text by our learned *Gataker*; or an Extract of it in *Pool*'s *Synopſis*. The Meaning appears plainly to be,—God will not ſuffer his People to be *injuriouſly treated*, without taking *proper Notice* of it.

It appears moſt evidently plain, from the whole Dealings of God with that People, that he was ſo far from *not beholding*, or *not ſeeing* their Sins, that he made them frequently, *for their Sins*, a public Example of his righteous Diſpleaſure. Let any one compare the divine Threatenings, in *Deuteronomy* xxviii. with what has befallen that unhappy Nation, and then conſider, whether God did *not behold* Sin in his own People? That Relation they ſtood in to God, was ſo far from being a Licence to ſin, or a Screen to protect them from Puniſhment, that, according to God's own Declaration, it expoſed them the more certainly to it. Let us hear the Words of the Almighty himſelf, — *You only have I known of all the Families of the Earth: Therefore I will puniſh you for all your Iniquities* (a). One would hope, that no ſerious *Chriſtian*, who duly laid theſe Things together, could ever imagine, that the *Sins of God's People or Children* were *not* entitled to Puniſhment, ſince it is for *this very Reaſon* that he threatens to puniſh them; becauſe Sin in *them* was *more exceedingly ſinful*; as being highly aggravated in every reſpect.

And here I muſt juſt take notice of another Text of Scripture, which has too often been miſtaken and perverted. God Almighty, by his Prophet, tells the Wife of *Jeroboam*, that their Son *only ſhall come to the Grave, becauſe*

(a) Amos iii. 2.

in him there is found [ſome] *good thing toward the Lord God of Iſrael* (*a*).

From hence very wicked Men may have ſometimes received very great Encouragement; that is, in caſe *any thing good* was to be found in them. If here was any ſolid Foundation for Comfort, there are ſurely few ſo entirely abandoned, but might receive great Conſolation from hence.

But then the Text really deſigns to give no ſuch Comfort or Encouragement. It does not mean, that *though that Child was exceedingly wicked; yet as there was ſome good Diſpoſition in him, therefore he was in the Favour of God.* It does not mean, that the *ſmall good* in him made Amends for all the reſt that was *bad.* And yet if this be not the Meaning, the weak Inference, drawn from this Paſſage, muſt fall to the Ground. Nay, it does not ſo much as intimate that there was *any Wickedneſs* in him at all. Our Tranſlators having render'd the Paſſage — *ſome good Thing*, may have naturally led a mere *Engliſh* Reader into the Miſtake; but it is amazing how Men of Learning could fall into it. The Word [*ſome*] is not in the Original; which, if literally tranſlated, would run thus, —*there was found in him a good Word* (*b*) *towards the Lord*, &c. which, according to the *Hebrew* Idiom, might be rendered—there was

(*a*) 1 Kings xiv. 13.

(*b*) דבר טוב The Septuagint render it ῥῆμα καλὸν, and the Vulgate *Sermo bonus.*

was *Goodneſs* or a *good Intention* (*a*) in him towards God. The Father was a groſs Idolater, whilſt the Son ſeems to have been an Enemy to Idolatry, and a Worſhipper of the true God. And therefore might deſign, when it was in his Power, to reſtore that *true Worſhip*, which his Father had corrupted, or rather had entirely overturned.

So that the Text only mentions the *Virtue* or *Piety* of the Youth; without the leaſt Hint or Intimation that he lived in any wilful Sin or Offence againſt God. And therefore what Encouragement or Comfort can wicked Men receive from this Paſſage, though they may have *ſome* good Quality or other in them? It is melancholy and aſtoniſhing, that the ſacred Oracles of God ſhould be thus perverted, to the Ruin of Mankind! But it is an old Device of the great Enemy of Souls, to cauſe Men to *wreſt* the Words of Life *to their own Deſtruction* (*b*).

E. I hope I ſhall always endeavour to remember thoſe awful Words of the Holy Spirit,—*Whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all* (*c*). If theſe Words do not diſcover, that no *Chriſtian* can ſafely indulge himſelf in *any one* Sin, I know not what can diſcover it.

P. You obſerve very right, my dear Friend. That ſingle Sentence abundantly demon-

(*a*) The learned *Grotius* renders it, *Cogitatio bona, nam* loqui *Hebræis ſæpe ſignificat* Cogitare, in loc.

(*b*) 2 St Peter iii. 16. (*c*) St James ii. 10

demonſtrates that the *whole divine* Law muſt be kept. And that every wilful Violation of any Part of it, is an Affront offered to the Authority of God, whoſe Law it is; and that ſuch Violation renders us liable to the Diſpleaſure of that God, *who is of purer Eyes than to behold Evil*; and who *cannot look on Iniquity* (*a*) with Approbation.

E. I have ſtill one Favour more to aſk, and that is, to be informed, whether according to the Opinion of our Church, *Chriſtians*, in theſe Days, may expect the *Inſpiration* and *In-dwelling* of the Holy Spirit? Whether his *Influences* may be diſtinguiſhed from the *natural* Operations of our own Minds? What his Illuminations may be? and whether he now ever *bears witneſs with our Spirit, that we are the Children of God?*

P. Let us in the firſt Place obſerve in general, what a thorough Senſe our Church has of the Neceſſity of God's Holy Spirit.

And firſt, ſhe declares in one of her Articles, that *Works done before the Grace of* Chriſt, and the *Inſpiration of his Spirit, are not pleaſant to God* (*b*). And therefore that all Orders and Degrees of Men may have this *Grace*, and this *Inſpiration*, we pray, that the King may be *repleniſhed with the Grace of* [God's] *Holy Spirit*; that the Royal Family may be *endued with the Holy Spirit*; and that the *healthful Spirit of* [Divine] *Grace* may be *ſent down*

(*a*) Habak. i. 13. (*b*) Article xiii.

down upon our Biſhops, and Curates, and all Congregations committed to their Charge (*a*). That God would *cleanſe the Thoughts of our Hearts by the Inſpiration of his Holy Spirit* (*b*), And *inſpire continually the univerſal Church with the Spirit of Truth* (*c*).

And though our Church be too wiſe to confound the *extraordinary* Gifts of the Spirit, ſuch as *the Gift of Tongues, the Interpretation of Tongues, the Raiſing the Dead*, and ſuch like miraculous Powers, with thoſe which belong to *Chriſtians* in all Ages (*d*); yet we ſhall find that ſhe ſuppoſes, and that with great Truth and Reaſon, that *Chriſtians* receive *much more* from the Holy Spirit, than ſome Perſons ſeem inclined to think or believe.

But in order to make this appear, we ſhall next take notice of what we meet with in the Collect for the Feſtival of St *Barnabas*. —" O Lord God Almighty, who didſt en-" dow thy holy Apoſtle *Barnabas* with ſin-" gular Gifts of the Holy Ghoſt, leave us " not, we beſeech thee, *deſtitute of thy mani-" fold Gifts*, nor yet of Grace to uſe them al-" way to thy Honour and Glory, *&c.*

We ſee here plainly, that in the Opinion of our Church, there are *manifold Gifts* which

(*a*) See thoſe Prayers.

(*b*) 1ſt Collect in the Communion Service.

(*c*) Prayer for the Church-Militant.

(*d*) 1 Cor xii. 9, 10, 29, 30. St Matth. xxviii. 20. St John xiv. 16, 17. Hom. for Whitſunday Part ii. p. 278, 279.

which belong to *Chriſtians* of the preſent Times; ſince ſhe prays, that they may *not* be *left deſtitute of them.* And in the Order of Confirmation, the Biſhop prays, that God would ſtrengthen the Perſons to be confirmed, with the "Holy Ghoſt; and daily increaſe in them his manifold Gifts of Grace; "the Spirit of Wiſdom and Underſtanding, "the Spirit of Counſel and ghoſtly Strength; "the Spirit of Knowledge and true Godlineſs; and that he would fill them with the "Spirit of his holy Fear."

Farther he prays, "That they may daily "increaſe in God's Holy Spirit more and "more; and be led in the Knowledge and "Obedience of his Word."

But ſtill to ſee more clearly into our Church's Sentiments, with reſpect to the Operations of the Holy Spirit, whether relating to the Heart and Affections, or to the Mind and Underſtanding, let us take a View of the following Petitions, —*Grant us his Holy Spirit, that thoſe Things may pleaſe him which we do at this preſent; and that the reſt of our Life hereafter may be pure and holy* (*a*).—*Take not thy holy Spirit from us* (*b*).—*The Fellowſhip of the Holy Ghoſt be with us all evermore* (*c*). —*Send to us thine Holy Ghoſt to comfort us* (*d*). *Grant that thy Holy Spirit may in all Things direct*

(*a*) Abſolution.
(*b*) Reſponſes after the Lord's Prayer.
(*c*) Concluſion of Morning and Evening Service.
(*d*) Sunday after Aſcenſion.

direct and rule our Hearts (*a*).—*Grant that by thy holy Inſpiration, we may think thoſe Things that be good* (*b*). *Come, Holy Ghoſt, our Souls inſpire; and lighten with celeſtial Fire* (*c*).

We may obſerve here, that in the Opinion of our Church, the Spirit of God is neceſſary to the directing our *Hearts*; to the *comforting* of our *Minds*; to the *thinking* what is good; to the *doing* what is *holy*; to the *enlightening* and *inſpiring* our *Souls*; and to the *pleaſing* of God. And this will yet ſtill further appear. For, ſpeaking of the *ſanctifying* and *regenerating* Power of the Holy Ghoſt, ſhe obſerves, that "The more it is hid from our Under-"ſtanding, the more it ought to move all "Men to wonder at the ſecret and mighty "working of God's Holy Spirit, which is "*within us.* For it is the Holy Ghoſt, and "no other Thing, that doth quicken the "Minds of Men, ſtirring up good and godly "Motions in their Hearts, which are agree-"able to the Will and Commandment of "God, ſuch as otherwiſe of their own "crooked and perverſe Nature they ſhould "never have. *That which is born of the Spi-"rit, is Spirit,* St John iii. 6. As who "ſhould ſay, Man of his own Nature is "fleſhly and carnal, corrupt and naught, "ſinful and diſobedient to God, without any "Spark of Goodneſs in him, without any virtuous

(*a*) 19th after Trinity.
(*b*) 5th after Eaſter. (*c*) *Veni Creator.*

" virtuous or godly Motion, only given to " evil Thoughts and wicked Deeds. As for " the Works of the Spirit, the Fruits of " Faith, charitable and godly Motions, *if he* " *have any at all in him*, they proceed *only* of " the Holy Ghoſt, who is the only Worker " of our *Sanctification*, and maketh us *new* " *Men* in *Chriſt Jeſus*.—Such is the Power " of the Holy Ghoſt, to *regenerate Men*, and " as it were to bring them forth *anew*, ſo " that they ſhall be nothing like the Men " they were before. Neither doth he think " it ſufficient inwardly to work the *ſpiritual* " and *new Birth* of Man, unleſs he do alſo " *dwell* and *abide in* him.—O what Comfort " is this to the Heart of a true *Chriſtian*, to " think that the Holy Ghoſt *dwelleth within* " *him* (*a*)!"

Again, " Thou haſt received [the Body of " *Chriſt*] to have *within* thee, the Father, the " Son, and the Holy Ghoſt, for to *dwell* " *with thee*, to endow thee with Grace, to " ſtrengthen thee againſt thine Enemies, and " to comfort thee with their *Preſence* (*b*).— " A true *Chriſtian* is the Temple of the Ho- " ly Ghoſt (*c*)."

As theſe Paſſages ſufficiently diſcover what our Church thinks of the *In-dwelling* of the Spirit; ſo they abundantly ſhew, that ſhe ſuppoſes the *Operations* of that Holy Spirit are very

(*a*) Homily for Whitſunday, Part I. p. 276, 277.
(*b*) Hom. of the Reſurrection, p. 262.
(*c*) Hom. againſt the Fear of Death, Part i. p. 52.

very eaſy to be diſtinguiſhed from the *natural Workings* of our own Minds. For if it be really true, that every *good* Thought and Diſpoſition proceed from the Spirit of God (*a*); and every thing *bad* from a *corrupt* Heart, and a wicked *Tempter* (*b*); it can be no difficult matter to aſcribe Good and Evil to their proper Authors. If our Hearts are renewed and ſanctified, and produce the Fruits of the Goſpel; yet *all this* is the Work of the Holy Spirit, and to him let the Honour be given. —And as to his *dwelling* in us; miſerable is the Caſe of that Perſon, where he *dwells* not. —For *if any Man have not the Spirit of* Chriſt, *he is none of his. But if the Spirit of him that raiſed up* Jeſus *from the Dead, dwell in you; he that raiſed up* Chriſt *from the Dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you* (*c*) —*Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you* (*d*)? —And the ſame Apoſtle tells the *Epheſians*, that they *were built together for an Habitation of God through the Spirit.* And gives them this ſtrict Caution— *not to grieve the Holy Spirit of God, whereby they were ſealed unto the Day of Redemption* (*e*). So that, I preſume, our Church's Opinion, both as to the *Difference* between the natural Workings

(*a*) Gal. v. 22, 23.

(*b*) St Matth. xv. 19. Gal. v. 19—21. Ephes. vi. 11, 12. 1 Theſs. iii. 5. 2 Cor xi. 3.

(*c*) Rom. viii. 9—11.

(*d*) 1 Cor. iii. 16. (*e*) Ephes. ii. 22. Ch. iv. 30.

Workings of *corrupt Nature*, and the Operations of the *Holy Ghoſt*; as well as to the *Dwelling* of that divine Spirit within us, is well founded; as having the ſacred Oracles entirely on her Side.

But let us ſtill further hear her Opinion.—In the 17th Article ſhe mentions "ſuch Perſons as *feel* in themſelves the Working of "the Spirit of *Chriſt*, drawing up their Mind "to high and heavenly Things."

Again, every *Deacon*, at his Ordination, is thus examined—"Do you truſt that you "are inwardly moved by the Holy Ghoſt, "to take upon you this Office and Miniſtration (*a*)?" And when they come to be ordained *Prieſts*, the *Biſhop* acquaints them that they *ought, and have need to pray earneſtly for God's Holy Spirit*. And afterwards, they are admoniſhed,——*continually to pray for the heavenly Aſſiſtance of the Holy Ghoſt* (*b*). Towards the Concluſion of the Service, the Biſhop lays his Hands on the Head of every one; pronouncing theſe ſolemn Words,—*Receive the Holy Ghoſt for the Office and Work of a Prieſt in the Church of God*, &c.

Again, in one of the *Homilies*, after it has been obſerved, that *all Spiritual Gifts come from God by* Jeſus Chriſt, we read as follows,——"God give us Grace——to *know* theſe "Things, and to *feel* them in our Hearts. "This

(*a*) See the Office for ordaining *Deacons*.

(*b*) Exhortation in the Office for ordaining *Prieſts*.

" This *Knowledge* and *Feeling* are not in " ourſelves;—Let us therefore meekly call " upon—the Holy Ghoſt,—that he would " aſſiſt us, and *inſpire* us with his Pre- " ſence, *&c.*"

And moreover in the ſame Homily it is declared, that " It is by this Holy Spirit, " which maketh Interceſſion for us, with " continual Sighs, that we may boldly come " in Prayer, and call upon Almighty God, " as *our* Father (*a*)." *Rom.* viii. 15, 26. *Gal.* iv. 6.

But now ſurely, if, through the Holy Spirit, we are enabled to approach God as *our* Father, it muſt appear a ſufficient Evidence that we are *His* Children. The one very plainly follows from the other.

If we are aſſiſted by the Spirit to call God *our* Father; it is ſo far *bearing Witneſs*, that *we are the Children of God.* This the great Apoſtle affirms to be the State of the *Chriſtians* in thoſe Days (*b*); and what, but our own Corruptions, can be the Reaſon, why that Holy Spirit will no longer *bear* [the ſame] *Witneſs* with *our* Spirit? *He that believeth on the Son of God*, ſays the beloved Diſciple, *has the Witneſs in himſelf* (*c*). But what *Witneſs* is this, which the *Believer* has *in himſelf?* No other ſurely, but the *Witneſs* of the Holy Ghoſt.

The late learned Dr *Whitby*, who was far from

(*a*) Homily for Rogation Week, Part iii. p. 293, 294.
(*b*) Rom. viii. 16. (*c*) 1 St John v. 10.

from being an *Enthuſiaſtic* Commentator, thus interprets thoſe Words,—*As having in himſelf that Spirit of God which gives this Teſtimony to* Chriſt (*a*). 'Tis true the Teſtimony here given relates to *Chriſt*; but ſtill it is given by the Holy Spirit: And this Holy Spirit is *in* the *Believer*. Undoubtedly the *Witneſs* of the *Spirit* that Men *are the Children of God*, can belong only to *thoſe*, who are his *real Children*; as the learned *Grotius* obſerves (*b*): But why it ſhould not be the Privilege of *all ſuch*, in *all* Ages of *Chriſtianity*, remains to be proved. If that *Holy Spirit will make his Abode in the Minds of true* Chriſtians, *even to the Time of their Reſurrection*, as the ſame great Man affirms (*c*); or, as is ſufficiently intimated by a much greater, even the inſpired Apoſtle St *Paul* (*d*); can we ſuppoſe he will there abide, without ever giving the ſame Teſtimony to the *Children of God*, which he formerly did?—I know it may be ſaid, that the Church then enjoyed many great Privileges and Powers which we enjoy not. However, as the *Power*, or *Right*, or *Privilege of becoming the Sons of God*, belongs now *to as many* as *truly receive* Chriſt *by Faith*, and *are*

(*a*) In Loc.

(*b*) *Deus tale donum non dat niſi iis quos pro Filiis habere vult.*—in Rom. viii. 16.

(*c*) *Spiritus ille Sanctus in Animis Chriſtianorum habitans, &, ſi ſolicitè ſervetur, ad Mortem, imò & poſt Mortem ad Reſurrectionem uſque, Animis adhærens.*—in 1 Theſſ. v. 23.

(*d*) Rom. viii. 11.

are born of God (*a*); as *all are now the Children of God by Faith in* Chriſt Jeſus (*b*); ſo is it ſurely of Conſequence *now* to know, whether *Chriſtians* are, in Truth and Reality, *Children of God*; *Heirs of God*; *and Joint-heirs with* Chriſt (*c*).

This appears to be of the ſame Importance, in every Age and State of the Church.

E. But may it not be ſaid, that there can be no Occaſion for the Holy Spirit thus to *bear Witneſs*; ſince the Apoſtle has laid down other Marks, by which to judge, whether we are the *Children of God*, or not: Such as *mortifying the Deeds of the Body through the Spirit*: And aſſuring us, that *as many as are led by the Spirit of God, they are the Sons of God* (*d*).

P. It is undoubtedly a moſt infallible Proof, we are not *the Sons of God*, if we are not *led by his Spirit*; and do not, *through him, mortify the Deeds of the Body*.

But will it follow from hence, that God has never given any other way of diſcovering that Mankind *are his Chidren?* For if there be any Force in this Argument, it will conclude as well againſt the firſt Times, as the preſent. Or ſhall Men pretend to limit thoſe Ways; or ſettle the Number of them? Let us only obſerve what immediately follows the two Verſes you juſt mentioned.—*For ye have not received the Spirit of*

(*a*) St John i. 12, 13. (*b*) Gal. iii. 26.
(*c*) Rom viii. 17. (*d*) Rom. viii. 13, 14.

of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, *Father. The Spirit itſelf beareth Witneſs with our Spirit, that we are the Children of God* (*a*).

As if the Apoſtle had ſaid,—— "That "Spirit of God, through whom ye muſt "*mortify the Deeds of the Body*; and by "whom you muſt be *led*, if you deſire "*to be the Sons of God*; that Spirit of God "is he, whom you have already received, "to convince you of your Sin and Dan-"ger, and to deliver you from the *Bondage* "*of Corruption*, the Dominion of Sin and "Satan, and the Fear of Death, *into the* "*glorious Liberty of the Children of God*: "And he is therefore now to us, the *Spi-*"*rit of Adoption*; by whom we are en-"abled to call God *our* Father. He it is "that now *bears Witneſs* within us, or joint-"ly *with our Spirit*, that *we are the Children* "*of God* (*b*)."

This

(*a*) Verſe 15, 16.

(*b*) I humbly apprehend, that by this the Apoſtle means, ſome *divine Operation* of the *Holy Spirit* upon the Soul; by which we receive a *clear* and *joyful* Aſſurance, that we are the *Children of God*. For the *inward Kingdom of God* is not only *Righteouſneſs*, but *Peace* and *Joy* in the *Holy Ghoſt*, Rom. xiv. 17. Ch. v. 1. Ch. xv. 13. —Therefore it is humbly ſubmitted,—Whether "*the* "*Spirit itſelf bearing Witneſs with our Spirit, that we* "*are the Children of God*,"—does not ſeem plainly to include ſomething more than merely *Inclination* and *Power* to obey the divine Commands? Undoubtedly, if either

This ſeems in general to be the plain Meaning and Deſign of the Apoſtle; though ſome have endeavoured, with great Induſtry, to explain this obvious Meaning away; by ſuppoſing it referr'd only to the *working of Miracles*.

I will here juſt further obſerve, that our Church, ſpeaking of the ancient Patriarchs mentioned by St *Paul*, [Heb. xi.] thus remarks—" by the coming of our Saviour " *Chriſt*, we have received *more abundant-* " *ly* the Spirit of God in our Hearts, " whereby we may receive *a greater Faith*, " and a *ſurer Truſt* than many of them " had (*a*)."

But let us next proceed to conſider, how far our Church ſuppoſes the Holy Spirit may enlighten our Minds or Underſtandings.

And

either *Inclination*, or *Will*, or *Power*, be wanting, I ſhould not ſcruple to tell the moſt *ſanguine Believer*, that all his *Joy*, and *Peace*, and *Aſſurauce*, were only ſo many Deluſions.—But yet, when we read of *a full Aſſurance of Faith and Hope*; of receiving the *Spirit of Adoption*; of his *witneſſing with our Spirit, that we are the Children of God*; and of being *filled with all Joy and Peace in believing*;—I can make no doubt, but that *inward Witneſs of the Spirit* is ſometimes attended with a *Strength* and *Clearneſs of Evidence*, that cannot be reſiſted; and with a *Joy* and *Peace*, that cannot be deſcribed. But tho' the *Spirit* works differently in different Perſons, juſt as infinite Wiſdom ſees proper: yet, I preſume, that " *his* " *bearing Witneſs with our Spirit, that we are the Children* " *of God*,"—always implies a ſufficient Degree of *Evidence*, immediately communicated to the Soul, and attended with much *Joy and Peace in believing*.

(*a*) Hom. of Faith, Part ii. p. 22.

And firſt, ſhe approves of theſe Sayings of St *Chryſoſtom*, where he thus expreſſes himſelf, with regard to the finding out the Senſe of the *Holy Scripture*.—" God himſelf from " above, will give *Light unto our Minds*, and " *teach* us thoſe Things which are neceſſary " for us, and wherein we be ignorant."—

" Man's human or worldly Wiſdom, or " Science, is not needful to the underſtanding of Scripture, but the *Revelation* of " the Holy Ghoſt, who *inſpireth* the true " Meaning unto them, that with Humility and Diligence do ſearch therefore (*a*)."

—At the Ordination of a Prieſt, the Biſhop, thus prays,—" *That we may* daily increaſe " and go forwards in the *Knowledge* and " *Faith* of thee and thy Son, *by the Holy* " *Spirit*."

Again, our Church, ſpeaking of divine Wiſdom, obſerves that *This Wiſdom cannot be attained, but by the Direction of the Spirit of God* (*b*).—*This Holy Spirit will ſuggeſt unto us that* [which] *ſhall be wholeſome, and confirm us in all Things* (*c*).

And therefore it is no Wonder, that our Church thus addreſſes herſelf to God—*Grant us, by the ſame Spirit, to have a right Judgment in all Things* (*d*).

Moreover,

(*a*) Hom. of the Holy Scripture, Part. ii. p. 5.
(*b*) Hom. for Rogation-Week, Part iii. p. 294.
(*c*) P. 297. (*d*) Collect for Whitſunday.

Moreover, at the Conſecration of every Biſhop, and at the Ordination of a Prieſt, theſe Words are repeated,—

Enable with perpetual Light
The Dulneſs of our blinded Sight.

Or elſe the following,

O Holy Ghoſt, into our Minds
Send down thy heavenly Light (*a*).

And further, at the Conſecration of a Biſhop, the Archbiſhop enquires of the Biſhop elect, — *Whether he will faithfully exerciſe himſelf in the Holy Scriptures, and call upon God by Prayer for the true underſtanding of the ſame* (*b*)?

But muſt not this *true underſtanding* ariſe from the Holy Spirit? And whether we call ſuch Aſſiſtance of the Spirit, by the Name of *Influence*, *Direction*, *Illumination*, *Suggeſtion*, or *Inſpiration*; where is the Difference? Some Operation of the Holy Spirit, it certainly muſt be: Though *how*, or in *what Way*, or *Manner*, that divine Spirit ſhall ſee proper to operate, cannot render it leſs a *divine Operation*.

But laſtly, the Archbiſhop prays, that *God would ſo endue* [the Biſhop] *with his Holy Spirit, that he preaching the Word* [of God] *may be earneſt to reprove, beſeech, and rebuke,*

(*a*) *Veni Creator.* See the Conſecration and Ordination Service.

(*b*) Conſecration of Biſhops.

buke,—and alſo may be a wholeſome Example to Believers (*a*).

So that the Holy Spirit is here evidently prayed for, not only that the Biſhop may be a *Pattern* to others; but alſo that he may be *enabled* to *inſtruct* both by *earneſt Reproof* and *Exhortation*.

All which plainly imply not only the *ſanctifying* Influences of the Holy Ghoſt; but alſo *ſpiritual Strength*, *Courage*, and *Reſolution*,—*conſtantly to ſpeak the Truth*; *boldly to rebuke Vice*; *and patiently to ſuffer for the Truth's ſake*, as our Church elſewhere expreſſes herſelf (*b*). For though theſe three laſt Petitions are not there particularly applied to *one Order* of Paſtors more than another; yet they muſt in a very eminent Degree belong to thoſe of the *higher* Order; as being, by their great Superiority of Station, moſt capable of doing an Honour to Religion. They are, in a very peculiar Manner, what our bleſſed Lord calls—*the Light of the World*; and *a City that is ſet on an Hill* (*c*). Conſequently a *diligent preaching* the *Holy Word* of God (*d*); a reſolute and *bold rebuking of Vice*, in all Orders and Degrees of Men whatever; an earneſt reproving of Sinners, without *Favour*, *Fear*, or *Affection*; a *painful*, and *conſtant* enforcing the *Truths of the Goſpel*; and the *patiently* bearing any Reproach,

(*a*) Second Prayer before the Benediction.
(*b*) Collect for St John Baptiſt's Day.
(*c*) St Matth. v. 14. (*d*) Collect for St Peter's.

proach, Contempt, or Perſecution for the *Sake of thoſe divine Truths*; all theſe muſt prove of greater Weight and Influence from ſuch, than the ſame Behaviour in obſcurer Perſons. And therefore it is highly neceſſary, in order to anſwer theſe great Purpoſes, that they ſhould be *endued*, in a very ſingular manner, *with God's Holy Spirit*. That ſo by the Exemplarineſs of their Lives and Behaviour, and the Soundneſs of their Inſtructions, *their Light may ſo ſhine before Men, that they may ſee their good Works, and glorify their Father, which is in Heaven* (*a*). And thus our Church expreſsly prays in the following Words,—" Give Grace, O heavenly " Father, to all Biſhops and Curates, that " they may both by their *Life* and *Doctrine* " ſet forth thy true and lively Word, and " rightly and duly adminiſter thy Holy Sa- " craments (*b*)."

Here the *Grace* or *Aſſiſtance* of the Holy Spirit is requeſted, that both the *ſuperior* and *inferior* Paſtors may ſo *live*, and ſo *inſtruct*, as may beſt promote the Truths of God's divine Word; and that they might likewiſe adminiſter his Holy Sacraments in a ſuitable and becoming manner. And this again, with ſome further Addition, is petitioned for in that excellent Prayer, called the *Litany*.— " That it may pleaſe thee to *illuminate* all " Biſhops, Prieſts, and Deacons, with *true*

" *Know-*

(*a*) St Matth. v. 16.

(*b*) Prayer for the Church Militant.

" *Knowledge* and *Underſtanding* of thy Word, " and that both by their Preaching and Liv- " ing they may ſet it forth, and ſhew it ac- " cordingly."

Here we beſeech *the Father of Lights* to *illuminate* or enlighten all the three Orders of our Church with *divine Knowledge and Underſtanding*; and that, according to the Meaſure beſtowed on them, they may, both by their *Preaching and Living*, ſet forth and declare the ſacred Word of God. All which very manifeſtly proves, that, in the Opinion of our Church, the *Illumination* of the Spirit of God is neceſſary to their *true Knowledge* and *Underſtanding* of his divine Word; and for the enforcing of it, both by their *Lives* and *Doctrines*.

And thus have I endeavoured to ſatisfy your Enquiries, concerning our Church's Opinion, with regard to the *preſent Operations* or Influences of the Holy Spirit*.

E. It appears indeed pretty plain, what our Church thinks of theſe Things. But I have often heard a great Difference made between *immediate* Inſpiration, and an *Inſpiration* or *Influence* which is *not* immediate.

P. What-

* If *ſuch Operations* of the *Holy Spirit* have a plain Foundation in the *Goſpel*, how melancholy is the Reflection, that the *looking for them* ſhould be called by the learned Biſhop of *Glouceſter*, " *ſuperſtitious* and *fanatical!*" *Eſſay on Grace.*—May that *illuminating Spirit* inſtruct him *better!*

P. Whatever Difference there may be in the Manner of the Holy Spirit's diſplaying his Power; yet ſurely, if a Perſon's Mind be *enlightened*, or his Heart *cleanſed* by this divine Spirit;—whether theſe Effects are produced by an *immediate* Influence, or by the Interpoſition of ſome Means or Inſtrument; yet the Effects are ſtill equally owing to the *Spirit of God.*

When our bleſſed Lord applied *Clay* to the Eyes of the Blind, before he reſtored his Sight; was that Miracle the leſs owing to his *divine Power?* Or was not here altogether the *ſame divine Power* that cured the *Leper*, only with ſaying,——*I will, be thou clean?*

If it ſhould be objected, that there is a wide Difference between making uſe of Means that can have no Tendency to cure, or which are rather oppoſite to it; and making uſe of Means that ſeem to *co-operate*; and which only want a Bleſſing to attend them: If this ſhould be objected, it muſt be owned, that there is undoubtedly a great deal of Difference in the Nature of *Means.* But then, where the moſt *promiſing* Means will *not do*, without the *Aſſiſtance* of the Holy Spirit: nay, where the *ſelf-ſame* Means will *always* ſucceed *with him*, but never *without* him, there ſurely the *whole* is to be aſcribed to *him.*

The ſame divine Word, for Inſtance, prov-

ed a *Savour of Life unto Life* to ſome; but a *Savour of Death unto Death* to others (*a*).

The *Preaching of* Chriſt *crucified* was to the *Jews a Stumbling-block*; and to the *Greeks, Fooliſhneſs:* But to many, it proved *the Power of God, and the Wiſdom of God* (*b*). Here was the *ſame divine Word* of the *ſame divine Spirit*; and yet it proved, for Want of his divine Power upon the Soul, of no Force or Efficacy with regard to Numbers. His efficacious Influence was wanting, which thoſe Perſons were not fit to receive. And indeed without ſuch Influence, the divine Word will prove but a *dead Letter* to us, and leave us in the *Gall of Bitterneſs, and Bond of Iniquity*. This is the true Reaſon, why ſome may often *hear* and *read* the Goſpel, without *believing* one Word of it. And this is the Reaſon, why ſo many others, who call themſelves *Believers*, are not one whit the better for *all their Belief*. This diſcovers the abſolute Neceſſity of the Holy Spirit's conſtant Aſſiſtance —Though whether *mediate* or *immediate*, ſhould be left to him, who knows beſt in what *Manner* and *Meaſure* to work in us.

The great Apoſtle, who had undoubtedly inſtructed the *Epheſians*, what was the *Hope of God's Calling*, and what the *Riches of the Glory of his Inheritance in the Saints*; and what the *exceeding Greatneſs of his Power*; yet prays that the *Eyes of their Underſtanding* may

(*a*) 2 Cor. ii. 15, 16. (*b*) 1 Cor. i. 23, 24.

may be enlightened in order to *know* theſe Things (*a*): And exhorts them to be *filled with the Spirit* (*b*). And ſurely, if *divine Illumination* was wanted after *ſuch* an *Inſtructor*; can any wiſe and ſerious *Chriſtian* think the ſame *Illumination* to be now *needleſs?* But whatever may be ſuppoſed by ſome, it is evident our Church thinks more wiſely.

However, if Men will but allow, that the *Aſſiſtance* of the Holy Spirit is altogether neceſſary to the *opening* and *inſtructing* of the Mind; to the *ſoftening* and *purifying* the Heart; and to the carrying us through the great Work of Salvation, never diſpute with them about the *Form* of their Expreſſions.

E. As I am ſenſible of my Obligations for this Trouble; ſo am I ſenſible that my great Buſineſs is, to obtain this divine Aſſiſtance for conducting me ſafe through this World, *to the Regions of everlaſting Happineſs.*

P. That, my dear Friend, is undoubtedly the main and principal Buſineſs of every one. And therefore I ſhall juſt add a few ſhort Cautions and Directions, which may prove of ſome further Service to you. And now, if you do but thoroughly conſider the true Nature of the Goſpel of *Chriſt*, you will certainly conclude, that all thoſe various Ways, which Men have taken to break the Force of its divine Precepts and Doc-

 trines,

(*a*) Ephes. i. 17—19. See Acts xx. 17—21.
(*b*) Ephes. v. 18.

trines, are only ſo many various Deluſions of the Devil.—Some, for Inſtance, have imagined, that certain of its Precepts are not binding in themſelves; but are only what *may*, or may *not* be complied with, juſt according to our own Choice and Liking. Theſe, by the Church of *Rome*, are called *Counſels* of *Perfection*.—See Biſhop *Burnet* on *Article* xiv.

Others have talked of a *ſecret* Will in God, which differs from that which is *revealed*. And which Opinion directly ſets aſide the whole Authority of *divine Revelation*. For it is only ſuppoſing that what I do not approve of in Revelation, is contrary to the *ſecret* Will of God; and then the whole Force of his *revealed* Will is loſt upon me. It is much the ſame thing, and muſt have juſt the ſame Effects, with ſuppoſing ſome Doctrines in the *ſacred Writings* are of divine Authority; whilſt others have only been foiſted in by ignorant and deſigning Men. For what Weight can the *Holy Scriptures* have with us, whilſt we are under the Influence of ſuch a Deluſion? We ſhall infallibly aſcribe every thing, which we do not like, to the *Miſtakes* of ſome, or the *Craft* of others: And conſequently the whole Force of ſuch Doctrines, or Precepts, will vaniſh into Air.—Be aſſured, God has taken more Care of his divine Word, than ſome Men apprehend. However, I would not be miſunderſtood; I do not mean to ſay, that there are

no

no various Readings in the ſacred Oracles; for there are many thouſands in the *New Teſtament*. But then, when it is conſidered, that none of theſe *Variations* make the leaſt material Difference either as to the *Faith* or *Practice* of a *Chriſtian*, the Greatneſs of the Number is only a ſtronger Confirmation, God has taken even a *miraculous Care* of his own ſacred Truths.

A late learned Writer, ſpeaking of theſe *various Lections*, thus expreſſes himſelf, — "*Nor is one Article of Faith or moral Pre-*
"*cept either perverted or loſt in them; chooſe*
"*as aukwardly as you can, chooſe the worſt*
"*by Deſign, out of the whole Lump of Read-*
"*ings* (*a*)."

But again, ſome have thought that the ſtricter Precepts of the Goſpel (thoſe particularly contained in our Lord's divine Sermon on the Mount) related *only* to the *Apoſtles*; though nothing is more evident, than that our bleſſed Lord delivered theſe divine Doctrines to the *People*, as well as to *them*: For we read, that *the People were aſtoniſhed at his Doctrine* (*b*).

Others have gone a Step farther, and ſuppoſed that the whole Goſpel muſt abate of its original Strictneſs; as being far too high for the Attainment of Mankind. So that

(*a*) Remarks upon Freethinking, by *Philelutherus Lipſienſis*. Part I. Sect. 32.

(*b*) St Matth. vii. 28. See the learned *Grotius* and *Hammond* on St Matth. v. 1.

ſinde we are not able to reach up to that; it muſt therefore itſelf come down to us. —As theſe Perſons ſeem only to have an Eye at their *own Strength* and *Abilities*, it is no wonder they deſpair of Succeſs. But let ſuch remember, that a Power ſuperior to their own, is ready to make them *more than Conquerors*: And that it is their own Fault, if they cannot *do all Things through* Chriſt *that ſtrengthens them* (*a*). The Holy Spirit never amuſes Men with vain Shadows; nor propoſes *ſtricter* Duties, than he is both *able* and *willing* to aſſiſt us in performing.

If any Man will come after me, ſays the Son of God, *let him deny himſelf, and take up his Croſs daily, and follow me* (*b*). To the ſame Purpoſe ſpake our bleſſed Lord to the *Multitude*, as well as to his own *Diſciples* (*c*).

No doubt, this appeared a very *hard Saying* to many; but it was not the leſs true, even in the *ſtricteſt* Senſe of the Words. But if we ſhould fancy ourſelves not much concerned in this *harſh* Sentence, in theſe Days of *Plenty*, and *Eaſe*, and *Proſperity*, we ſhall find that we are unhappily miſtaken. For though we ſhould not *ſuffer Perſecution* for reſolving to *live godly* in *Chriſt Jeſus* (*d*): for *not being conformed to this World*;

(*a*) Rom. viii. 35—39. Philip. iv. 13.
(*b*) St Luke ix. 23.
(*c*) St Mark viii. 34. St Luke xiv. 25—27, 33.
(*d*) 2 Tim. iii. 12.

World; to the Vices, Follies, and Vanities of a wretched, thoughtleſs Age:—Though we ſhould not be expoſed to any kind of ill Treatment, for labouring to *be transformed by the renewing of our Mind* (*a*); for *ſetting our Affections on Things above* (*b*); and having *our Converſation in Heaven* (*c*); yet every wiſe *Chriſtian* muſt know, that there is abundant room for *daily* obeying this Command of *Chriſt*, even in the midſt of the greateſt *Plenty*, *Eaſe*, and *Proſperity*.

It is indeed greatly to be feared, that *all* do not think of *daily denying themſelves* in ſuch Circumſtances, and *of taking up their Croſs*, and following *Chriſt*; but ſtill his divine Command is in full Force: And they who reject it, are neither *his Diſciples*, nor *worthy of him* (*d*).—In ſhort, if Mankind would but part with their Pride, their Luxury, their Wrath, their Covetouſneſs, their vicious Hearts, and worldly Minds, they would never imagine that the Goſpel of *Chriſt* was too *ſtrict*, or too *ſevere*.

But again, ſome others have gone ſo ſurpriſing a length, as not only to affirm, but even to attempt to prove it, from the Goſpel itſelf,—that *all ſhall be ſaved, let them live as they will!*—If ſuch Writers are ſerious, as may be much queſtioned, their Minds muſt be too much diſtempered to be capable

(*a*) Rom. xii. 2. (*b*) Col. iii. 1, 2.
(*c*) Phil. iii. 20.
(*d*) St Luke xiv. 27. St Math. x. 38.

of being reaſoned with. But if they are acting only the Part of *Buffoons*, I pray God they may ſee their Wickedneſs, before it be too late.

All theſe Notions, and others of a like nature, may be eſteemed more or leſs as the *Depths of Satan*, to beguile unwary Souls; to tempt them from the Simplicity of the Goſpel; and to carry them from one degree of Folly and Infatuation to another. Theſe Notions, my dear Friend, are not *the Truth as it is in* Jeſus.

You, and I, and every *Chriſtian*, are called to high and glorious Privileges.

Even to *abide in Chriſt*; and *Chriſt in us* (*a*). To *put on the Lord* Jeſus Chriſt (*b*). To *glory in the Croſs of our Lord* Jeſus Chriſt; to be *crucified unto the World*; and to have *the World crucified unto us*. To have *Chriſt formed in us*; and *dwelling in our Hearts by Faith*. And *the Life which we live in the Fleſh, to live by the Faith of the Son of God* (*c*).

In a word, To have *our Converſation in Heaven*; to be *an Habitation of God through the*

(*a*) St John xv. 4, 5.

(*b*) Rom. iii. 14. Gal. iii. 27. εἰ γὰρ Χριστὸν τὸν υἱὸν τοῦ Θεοῦ ἐνδεδύμεθα, καὶ πρὸς αὐτὸν ἐφωμοιωθημεν, εἰς μίαν συγγένειαν καὶ μίαν ἰδίαν ἤχθημεν, χάριτι γεγονότες ὅπερ ἐκεῖνός ἐστι φύσει Theoph. in Gal. iii. 27. *Chriſtum induunt verè Chriſtiani quique a Deo ſibi, tum* 1, *imputantum, ad juſtificationem*; *tum* 2, *impertitum, ad ſanctificationem.*—Gatak. Cinni. cap. ix. p. 101, 102.

(*c*) Gal. vi. 14. Ch. iv. 19. Ephes. iii. 17. Gal. ii. 20.

the Spirit; to be *filled with all the Fulneſs of God*: And to be made *Partakers of the divine Nature* (*a*).

Thus, in the Language of our own Church, are we to *dwell in* Chriſt, *and* Chriſt *in us*; *We are* to be *One with* Chriſt, *and* Chriſt *with us* (*b*). And moreover we pray, *that we may evermore dwell in him, and he in us* (*c*).

And ſurely ſufficient Reaſon is there thus perpetually to pray; ſince our bleſſed Lord has himſelf aſſured us, that *without him* [if *ſeparated* from him] *we can do nothing* (*d*). As our holy Lord had been juſt comparing the Union betwixt himſelf and his Diſciples, to the *Vital Union* betwixt a *Vine* and its *Branches*; it is evident he here ſpeaks of ſuch a Separation from himſelf (*e*), as cuts off all ſpiritual Communications to the Soul, and leaves us deſtitute of all divine Life. So deplorable is the State of being *without Chriſt!*—Undoubtedly, my dear Friend, the *Religion* of the Goſpel is a very great Work; and *there are many Adverſaries*. But let every true *Chriſtian* take Courage; for *greater is he that is in them, than he that is in the*

(*a*) Philip. iii. 20. Ephes. ii. 22. Ch. iii. 19. 2 St Peter i. 4. See alſo 1 St John ii. 20, 24. Ch. iii. 24. Ch. iv. 13, 15. Ch. v. 20.

(*b*) Exhortation in the Communion-Service.

(*c*) Prayer before the Prayer of Conſecration.

(*d*) St John xv. 5.

(*e*) χωρὶς ἐμοῦ, i. e. χωρισθέντες ἀπ' ἐμοῦ, *ſeparati à me*. Piſcator in Loc.

the World (*a*). And happy is it, that he is ſo; ſince *Chriſtians* are ſo thickly beſet with Enemies. They muſt not only look for Inſults, Reproach, and Contempt, from a vain bad World; but may expect that even their own *irregular Appetites* and *Paſſions* will enter into a formal Controverſy, and go near to demand,—*What they were given for?*—To which, I think, you may well reply, that with regard to the State they are in, —*they were not given by God at all.*

God created nothing *irregular*. All that he made, was *good*. God *created Man in his own Image, and after his own Likeneſs. He made Man upright; but they have ſought out many Inventions* (*b*). All their *Irregularities* are therefore owing to a ſubtil Tempter; to corrupt Nature, and to Mens indulging of it. But as it was the great Deſign of *Chriſt*'s coming into the World to *reſtore* that *divine Life* which we had loſt; to *renew us in the Spirit of our Mind*; to beſtow on us that *new Man, which after God is created in Righteouſneſs and true Holineſs*;—*which is renewed in Knowledge, after the Image of him that created him* (*c*); Therefore all *irregular Deſires*, all *inordinate Affections* (as being oppoſite to theſe great Ends) muſt not only be reſtrained and bridled,

(*a*) 1 St John iv. 4.

(*b*) Gen. i. 26, 27, 31. Eccles. vii. 29.

(*c*) Rom. vi. 23. 1 Cor. xv. 22. 2 Cor. v. 18, 19. Ephes. iv. 22—24. Col. iii. 10.

bridled, but alſo entirely ſubdued and *mortified* (*a*).

And now, as the *ſacred Oracles* contain the *Myſtery of God and of* Chriſt; *in whom are hid all the Treaſures of Wiſdom and Knowledge* (*b*); let me adviſe you frequently to meditate on the divine Truths which are therein contained. Be aſſured, you will never repent of the Time thus laid out. Do not be afraid of being over-laviſh of your Pains and Labour in ſuch a Study, ſince it will bring its own Reward along with it.

And here I muſt mention a few Lines from that very learned Prelate, the late excellent Biſhop *Stillingfleet*, where he treats of the *divine Authority* of the *Scriptures*.— "How dry and ſapleſs are all the voluminous Diſcourſes of *Philoſophers*, compared "with this *Sentence*,—Jeſus Chriſt *came into the World to ſave Sinners!* 1 Tim. i. 15. "How *jejune* and *unſatisfactory* are all the "*Diſcoveries* they had of *God* and his "*Goodneſs*, in Compariſon of what we "have by the *Goſpel* of *Chriſt!* Well might "*Paul* then ſay,—*That he determined to "know nothing but* Chriſt, *and him crucified*, 1 Cor. ii. 2. *Chriſt crucified* is the *Library* which *Triumphant Souls* will be *ſtudying* in to all *Eternity*. This is the only *Library*, which is the true ἰατρεῖον ψυχῆς, "that which *cures* the *Soul* of all its *Ma-*

"*ladies*

(*a*) Verſe 5. (*b*) Ch. ii. 2, 3.

" *ladies* and *Diſtempers*. Other Knowledge " makes Mens Minds *giddy* and *flatulent*; " this *ſettles* and *compoſes* them. Other " Knowledge is apt to *ſwell* Men into high " *Conceits* and *Opinions* of themſelves; this " brings them to the trueſt *View* of them- " ſelves; and thereby to *Humility* and *So-* " *briety*. Other Knowledge *leaves* Mens " Hearts as it found them; this *alters* them, " and *makes* them better. So tranſcendent " an *Excellency* is there in the *Knowledge* " of *Chriſt crucified*, above the ſublimeſt Spe- " culations in the World (*a*)."

All theſe beautiful Obſervations, I am certain, you will find true, by your own happy Experience. But then, as *Humility* of *Mind*, and *Holineſs* of Heart, are the beſt *Key* to the Goſpel of *Chriſt* (*b*), next to *divine Illumination*; therefore I beſeech you to petition conſtantly for an *humble* and *ſanctified* Spirit: Since theſe will go a great way towards clearing up of many Difficulties. Our Church ſays, that " he profits moſt in read- " ing the Word of God, that is moſt *turn-* " *ed* into it; that is moſt *inſpired* with the " Holy Ghoſt; [who is] moſt in his Heart " and Life altered and changed into that " Thing which he readeth: He that is dai- " ly leſs and leſs *proud*, leſs *wrathful*, leſs " *covetous*, and leſs deſirous of *worldly* and " *vain*

(*a*) *Origines Sacræ*, l. iii. c. vi. p. 256. Edit. 5.

(*b*) St Matth. v. 8. St John v. 44. Ch. vii. 17. St James i. 5. Ch. iv. 6. 1 St Pet. v. 5.

" *vain Pleaſures*: He that *daily* (forſaking " his old vicious Life) increaſeth in Virtue " more and more (*a*)."

And now, may every Profeſſor of *Chriſtianity* ſincerely pray to be thus qualified, for the Sake of the *Great Author and Finiſher of our Faith*.

E. And may I, in particular, my dear Friend, reap the Benefit of your kind Advice and Inſtructions.

P. I pray God ſucceed them, my good Friend, *Eugenius*.

(*a*) Hom. of the Reading and Knowledge of the Holy Scripture, Part I. p. 3.

APPENDIX.

APPENDIX.

HAVING very lately met with a *Book*, wrote by a learned Gentleman, in which are ſome few things very different, in my humble Opinion, from the *Doctrine* of the *Goſpel*; I choſe, by way of *Appendix*, to take ſome Notice of them in this ſeparate Manner, rather than to diſperſe the *Remarks* through various Parts of the *Dialogues*.

It was not judged *material* to mention the *Author*'s Name, as the Reader is only deſired to conſider the *Arguments*, which are here offered.

But firſt, let us attend to that glorious Deſcription of *Divine Faith*, which the *Sacred Oracles* have given us.

" *Faith* is the Subſtance of Things hoped " for; the Evidence of Things not ſeen. " It is a Principle of the *Operation of God*; " which *purifies the Heart*; and gains the " *Victory* over the World; [its Terrors, Allurements and Temptations] " It works by " Love; is the *Breaſt-plate of Righteouſneſs*; " and a *Shield*, which can *quench all the fiery* " *Darts of the Devil* (*a*)."

Here

(*a*) Heb. xi. 1. Col. ii. 12. Acts xv. 9. Ch. xxvi. 18. 1 St John v. 4. Gal. v. 6. 1 Theſs. v. 8. Ephes. vi. 14, 16. τῦ πονηρῦ.

Here then is a *divine living Principle*, ſufficient to ſtir up every *Faculty* of the *Soul*; and to *inſpire* us with *Courage* and *Reſolution* to trample the *World*, and the *God of it*, under our Feet.

Let this be now compared with the Deſcription given of *Faith* by the *ingenious Writer* juſt mentioned.

"*Faith ſignifies the believing the Word of* "*God*; *aſſenting to it*; *relying*, or *reſting* "*upon it*; *and acting accordingly.*"

Can it be any wonder, that *ſuch a Faith* ſhould leave Men *in Sin*; and that "*Death* "*muſt be ſent at laſt to kill it*;" and thus give the *Believer* a final Deliverance? For ſurely the *Faith* here deſcribed can never make *Felix*, nor the *Jailor*, *tremble*. It can never, by any *Virtue* of its own, cauſe one Soul to cry out,——*What muſt I do to be ſaved?* Nor can it, by any *intrinſic Power* in itſelf, *gain the Victory over the World, the Fleſh, or the Devil.* For do not we ſee Multitudes of *warm Profeſſors*, who *believe*, *aſſent*, *rely*, and *reſt*, *upon the Word of God*;—and yet continue all their Lives *in the Gall of Bitterneſs, and Bond of Iniquity?*—*Slaves* to all the *Follies*, the *Vanities*, the *Pleaſures*, and *Pride of Life?*—And what ſhould *reſtrain* them? Not *this Faith* moſt certainly! For this, not being a *Faith of the Operation of God*, can have no *ſupernatural* or *divine Influence* over them.—It not being a *divine living Principle* inſpired by the *Spirit of God*, can

can never give any *ſpiritual Life* to a Soul *dead in Sin*; nor enable it to *act according* to the *divine ſpiritual Goſpel* of the *Lord Jeſus!*

So *wide* is the *Difference* between a *Faith*, which none but *God* can *inſpire*; and a *Faith*, which every *proud Phariſee* may lay claim to!

And therefore, is it ſurprizing, that *ſuch a Believer* ſhould be for ever complaining of *falling ſhort* in Duty? This, he certainly *will* and *muſt* do, whilſt *Conſcience* retains any Power of *reproving*.

However, his *Comfort* is, (provided he *can* take *Comfort* in it) that *Chriſt* is *his Lawfulfiller*;—that *Chriſt has kept the Law for Him!*—Conſequently, it may well be aſked, —What would this *weak Believer* have? Would he *keep*, for inſtance, the *Ten Commandments?* For *what Reaſon?*—Has not *Chriſt kept* them *for* Him? Or does he think he can keep them *better* Himſelf?—Why then ſhould he indulge this *legal Spirit?*—However, ſo it is; that every time, *ſuch weak Believers* break one of the *divine Commands*, their *Conſcience* is apt to fly in their Face, and make them quite *miſerable!*

One would think, that ſome of the following *Scriptures* had faſtened upon their Minds!—"If ye love me, ſays the bleſſed Jeſus, "*keep my Commandments.* He that hath *my* "*Commandments, and keepeth them*, he it is "*that loveth* me.—If a Man *love* me, he will "*keep my Words.*—He that *loveth me not*,

"*keepeth*

" *keepeth not my Sayings.*—Herein is my Fa-
" ther glorified, that ye bear *much Fruit.*—
" If ye *keep my Commandments*, ye ſhall *abide*
" *in my Love*; even as I have kept *my Fa-*
" *ther's Commandments*, and *abide in his Love.*
" —Ye are my Friends, if ye *do whatſoever*
" *I command you.*"—St *John* xiv. 15, 21, 23, 24. Ch. xv. 8, 10, 14.

" By this," ſays the beloved Diſciple of *Chriſt*, " we know that we *love* the Children
" of God, when we *love* God and *keep his*
" *Commandments.* For this is the *Love* of
" God, that we *keep his Commandments*;
" and *his Commandments* are not *grievous.*"
—1ſt Epiſt. v. 2, 3.

St *Paul* declares, that " we are the *work-*
" *manſhip of God, created in Chriſt Jeſus*
" *unto good Works*; which God hath before
" *ordained*, that we ſhould *walk in them.*"
He prays that the *Coloſſians*, " might be ena-
" bled to *walk worthy of the Lord unto all*
" *pleaſing*; *being fruitful in every good Work.*"
And he directs *Titus*, " *conſtantly to affirm*,
" that they which have *believed in God*,
" might be *careful to maintain good Works* (*a*)."
And only to mention one or two Paſſages more, " The Dead were judged every Man
" *according to their Works.* Bleſſed are they,"
ſays the *Alpha* and *Omega*, " That *do his*
" *Commandments*, that they *may have right to*
" *the Tree of Life.* I will give unto every
" one of you, *according to your Works.*—
" Hold

(*a*) Ephes. 2. 10. Colos. i. 10. Titus iii. 8.

" Hold that faſt, which thou haſt, that *no*
" *Man take thy Crown.*" Revel. xx. 13. Ch. xxii. 14. Ch. ii. 23. Ch. iii. 11.

But now, is it poſſible for a *ſerious Chriſtian*, to attend to theſe *awful Declarations*; (even though he knows he muſt be *ſaved* of *mere Grace only*), and not feel a *deep Concern* for ſo frequently *falling ſhort* in the diſcharge of his Duty?—And yet a very *ſerious Chriſtian* declares;—" that *Believers* will never
" live *comfortably*, till they ſee the *Law dead*
" *and buried!*"

I had much rather they could ſee " the
" *old Man dead and buried!* The *whole cor-*
" *rupt Nature crucified*; *and the Body of Sin*
" *deſtroyed*; *that ſo*, they might *not hence-*
" *forth ſerve Sin!*" But on the contrary, be " *dead indeed unto Sin*; *but alive unto*
" *God, through Jeſus Chriſt our Lord!*" Rom. vi. 6, 11. For I fear there are but *too great* a Number already of theſe *comfortable Believers* in the World! Such *ſtout-hearted* ones, as ſeldom betray a *legal Spirit*, when they have violated any Branch of the *divine Law*. But who being *hardened through the Deceitfulneſs of Sin*, are able to ſin on, with much *Peace* and *Tranquillity* of Mind!

Believer, whoever thou art, let me intreat thee, *not to be afraid of humbling thyſelf before God, under every Deviation from the divine Commands.* Otherwiſe, *thy Spirit will grow more ſlack and remiſs*; *and thy ſleepy Negligence will make thee pay dear, for having*

been

been more afraid of a legal Spirit, than of violating the Law of God!

Indeed, when Men are taught, that "though God is *able* to ſave them from the "*very being* of Corruption, *now* as well as "*in Heaven*; but that it is not *his Mind* "and *Will:* And that he will *ſend Death to* "*kill Sin:*"—I ſay, when they are thus taught, can *ſuch Doctrines* tend to ſtir them up—"*to cleanſe themſelves from all Filthineſs* "*of the Fleſh and Spirit*; *and to perfect Ho-*"*lineſs in the Fear of God* (*a*)? Or to uſe *all* "*Diligence to add one Grace to another*; and "even *to abound* in them; that ſo they may "be neither *ſlothful* (*b*), nor *unfruitful* in "the Knowledge of *our Lord Jeſus Chriſt* (*c*)." So far from it; that without more *Light* and *Power*, than *ſuch Doctrines* have any tendency to inſpire,—the *Believer* will only ſink deeper into the *ſleep of Sin* and *eternal Death:* And may *contentedly* wait for *Holineſs*, till both *Holineſs* and *Heaven* are ſhut up from him!

But ſurely, whatever tends to *ſlacken* our *Zeal and Diligence* in ſeeking after *univerſal Holineſs* (which implies *univerſal Obedience*) can never proceed from the *Goſpel of Chriſt!* And further, when God promiſes his People, to "*cleanſe them from all their Filthineſs and* "*all their Idols:*—To *give them a new Heart* "*and a new Spirit:*—To *put his* [holy] *Spi-*"*rit within them*; and *to cauſe them to walk* "*in*

(*a*) 2 Cor. vii. 1. (*b*) ἀργοὶ.
(*c*) 2 St Pet. i. 5, 8.

" *in his Statutes*, and *to keep his Judgments*, " *and do them* (*a*);" Can'ſt thou, *Believer*, imagine, it is *time enough*, to part with *all thy Filthineſs*, and *all thy Idols*, when thou comeſt into the *Regions of Holineſs?* Or that it will be *ſoon enough* to receive the *holy Spirit* to cauſe thee to *walk* in the *divine Statutes*, and to *keep* and *do* the *divine Judgments*, —" when *Death is ſent to kill Sin?*"—*Believer*, reflect attentively on thy *high Privileges!*

Thou art called to be " *an Habitation of* " *God, through the Spirit*;—to be *ſpiritually* " *united to Chriſt*; and to have *Chriſt dwell-* " *ing in thy Heart by Faith*; and *out of his* " *Fulneſs to receive, and Grace for Grace.*"

Thou art alſo called to " *a Fellowſhip* " *with the Holy Ghoſt*; to have *the King-* " *dom of God ſet up within thee,—even Righ-* " *teouſneſs, and Peace, and Joy in the Holy* " *Ghoſt:* And even *to be filled with all the* " *Fulneſs of God* (*b*)*!*"—How can'ſt thou therefore imagine,—that *it is agreeable to the Mind and Will of God*, that the *Kingdom of the Devil* ſhould alſo continue within thee, till *Death comes to deſtroy it?*

Art thou not called to " *put off the old* " *Man and his Deeds*; and *to put on the new* " *Man, which after God is created in Righ-* " *teouſneſs*

(*a*) Ezek. xxxvi. 25—27.

(*b*) Ephes. ii. 22. St John xv. 4—7. 1 St John i. 3. Ephes. iii. 17. St John i. 16. 2 Cor. xiii. 14. St Luke xvii. 21. Rom. xiv. 17. Ephes. iii. 19.

" *teouſneſs and true Holineſs?*" Ephes. iv. 22—24. But can the *old Man* be thus *put off*; and yet *live and rule* in thy Soul? Or doſt thou think it *needful* he ſhould *live* there, as long as thou *liveſt* upon Earth, in order to *make* and *keep* thee *humble?* Be aſſured, that one *powerful Ray* of *divine Grace* will make thee more *humble and holy*, than poring upon *thy Corruptions*, for twenty Years together! God gives us a Sight of them to *humble* us; but this will not *cleanſe* us. Dream not therefore of any *Neceſſity* for thy continuing a *Leper*.—*Chriſt* came on purpoſe to " *make* " *an End of Sin, and to bring in everlaſting* " *Righteouſneſs.*" He is now *willing* and *able* to *cleanſe* thee of *thy Leproſy!*—Therefore oppoſe not thy *Unbelief* to his *Will* or *Power!* Be not *faithleſs*, but *believing*:—*All Things are poſſible to him that believeth. Believe* therefore; and the *Victory* is *thine!* Take heed, *Believer*, leſt thy *Unbelief* prevent *many mighty Works* from being wrought in thy Soul! However, be ſtrictly careful, that thy *Faith* be of the right Kind;—*Faith of the Operation of God*; *working by Love*, and bringing forth all *the Fruits of Righteouſneſs*; for thou art called *to be filled with them.* Moreover, pray earneſtly, that *the Love of God may be ſhed abroad in thy Heart by the Holy Ghoſt*; and that thou mayeſt *love Him*, with *thy whole Heart*, and *Soul*, and *Mind*, and *Strength* (*a*); and that

(*a*) Dan. ix. 24. St Matth. viii. 2, 3. St John xx. 27. St Mark ix. 23. 1 St John v. 4. St Matth. xiii. 58. Col. ii. 12. Gal. v. 6. Phil. i. 11. Rom. v. 5. St Mark xii. 30.

that thou mayeſt be *armed* with the *whole Armour of God*; and then fear not but *Satan* and all his *Hoſt will fly* before thee! "*Be thou* only thus *ſtrong in the Lord, and in the Power of his Might* (*a*)." But let not the *great Apoſtle* of the *Gentiles* prove a *ſtumbling-block* to thee! He was no more *ſet* for *thy Fall*, than his *great Maſter*. Both indeed have unhappily proved *ſo* to many! But it was entirely *their own Fault*: And therefore, I intreat, that thou wouldſt not increaſe the Number!

Do not ſay, that "the *Apoſtle Paul*, even "after he had glorioufly preached *Chriſt* for "above *twenty Years*, was, by his own Con-"feſſion,—*Wretched*, and *Carnal*, and *ſold* "*under Sin* (*b*):" And then conclude, that "it would be *Folly* and *Preſumption* in thee, "to expect to be leſs *wretched*, leſs *carnal*, "or leſs *ſold under Sin*."

This *wretched Logic*, which it is to be feared has ruined Thouſands of Souls, will but hold thee faſter in the *Chain* of thy *Sins*; and conſequently keep thee much longer out of the *glorious Liberty of the Children of God!* It has indeed the *Authority* of the great St *Auſtin*; but what Pity is it, that he ever altered his *firſt Thoughts!* For after his Mind was *heated* (or as the learned Dr *Whitby* expreſſes it, after it was *ſoured*) by the *Pelagian Controverſie*, his Sentiments were all changed for

(*a*) Ephes. vi. 10—18. (*b*) Rom. vii. 14, 24.

for the worſe (*a*). Before this *fatal Period*, he *expreſsly* and *frequently* ſays, that the *Apoſtle* was only *deſcribing* "*a Man under the* "*the Law, before Grace.*" And elſewhere he thus mentions his Opinion,—"The *Apoſtle* "ſeems to me in that Place to have *taken* "*upon himſelf*, the *Perſon of one*, who was "*under the Law* (*b*).—Of the *ſame Senti-* "*ments* appear *all the Fathers* before St *Au-* "*ſtin*; and all the *Greek Commentators* (*c*)." And happy had it been for the World, had St *Auſtin* never been *provoked* to *change his Opinion!* Since, as the ſame learned Dr *Whitby* obſerves, "it gave Occaſion to *the* "*perverting* the *plain Senſe* of the *Apoſtle* (*d*)."

However, our *ingenious Author*. "eſteems "it as a Proof that the *Apoſtle* was there "ſpeaking of *himſelf*; becauſe he mentions "*himſelf Thirty-eight Times.*" Let us therefore examine, whether the *Number of Times* can *prove* this *favourite Point*.

For ſuppoſing St *Paul* had repeated theſe

(*a*) Poſt autem Animum erga *Pelagianos* acerbatum, omnia in pejus, pro more mutavit.

(*b*) Deſcribitur Homo ſub Lege poſitus ante Gratiam. —*Liber expos. quat. propos. ex Epiſt. ad Rom.*—Quo loco videtur mihi *Apoſtolus* transfiguraſſe in ſe Hominem ſub Lege poſitum —*Ad Simplic. Mediol.* Lib. I.

(*c*) Eſt porro inſuper notandum Patres omnes ante *Auguſtinum* exiſtimaſſe *Apoſtolum Paulum* à commatte ſaltem decimo quarto hæc ſcripſiſſe, non de ſeipſo jam renato ſit Commentatores *Græci* omnes.

(*d*) See the learned Dr's *Strictura Patrum*, and his *Commentary* in loc.

Words,—"*through my Lye* (*a*)"—even *forty Times*, inſtead of *Thirty eight*;—would our *ingenious Author* have concluded, that the *Apoſtle* really meant a *Lye of his own?* Or ſuppoſe, that St *James* had, *as often* ſaid—therewith (that is, *with the Tongue*) "curſe "*we Men* (*b*)," would this be any *Proof*, that he deſigned to include *himſelf?* Or if St *Peter* had ſaid *fifty Times* (*c*),—"*when we* "*walked in abominable Idolatries*,"—yet, who would have concluded from thence, that he had *himſelf* been an *abominable Idolater?*—And laſtly, ſuppoſe that our *holy Lord* had, even *five hundred Times*, called the *Bread*, *his Body*, and the *Wine his Blood*; would this in the Opinion of our *Author*, have been *any Proof* of *Tranſubſtantiation?* I durſt ſay it would not. Therefore the *mere Repetition* of a Word or Sentence can neither help us to the *true Meaning*, nor make the leaſt Alteration in it.

However, this learned Writer thinks he has found a *Demonſtration*, from the viiith of the *Romans*, Verſe 2, that St *Paul* did certainly ſpeak of *himſelf* in thoſe Parts of the *ſeventh Chapter*.—Let us view it. "*The Law of the* "*Spirit of Life in Chriſt Jeſus*," ſays the Apoſtle, "*hath made me free from the Law of* "*Sin and Death*," Rom. viii. 2. This, it ſeems, is a *Demonſtration*, that this very Apoſtle was *then carnal* and *ſold under Sin!*

How

(*a*) Rom. iii. 7. (*b*) St James iii. 9.
(*c*) 1 St Pet. iv. 3.

How *differently* does the *ſame Demonſtration* affect *different Perſons!* I have always taken *this Verſe* as a *plain Demonſtration* of juſt the *Contrary!* And that I may not be thought *ſingular* in it; I ſhall mention the Sentiments of a truly learned and pious *Divine*, who muſt be eſteemed (at leaſt in the preſent Caſe) to be a very *unprejudiced* Judge.—

"To ſuppoſe," ſays the late Reverend Dr *Doddridge*, "the *Apoſtle* ſpeaks all theſe "Things of *himſelf*, as the *confirmed Chriſtian*, that he *really was* when he wrote this "*Epiſtle*, is not only *foreign*, but *contrary* to "the *whole Scope* of his Diſcourſe, as well as "to what is *expreſsly aſſerted*, Ch. viii. 2. (*a*)."

Let us next proceed to what our learned Author tells us, concerning *imputed Righteouſneſs*.

"*This*, he affirms, the *Apoſtle* has not "*ſcrupled* to mention *eleven Times* in one "Chapter, *Rom.* iv." They, who can diſcover *imputed Righteouſneſs* mentioned *eleven Times* in that Chapter, have, I muſt confeſs, a ſuperior *Eye-ſight* to mine—I can only find in *that Chapter*, the *Apoſtle* ſpeaking, *ſix* or *ſeven* Times, of *Faith imputed for Righteouſneſs*;—that is, *Faith imputed* or *reckoned* as the *Mean* or *Inſtrument* of *Juſtification*, as our *own Church* expreſſes it in her *Homilies* (*b*); becauſe *by*, or *through Faith*,

(*a*) *Family-Expoſitor*, on *Rom.* vii. 7. *Note a.*

(*b*) Part II. p. 258, 259.

we are *juſtified* (*a*); that is, *by*, or *through Faith*, we embrace the *pardoning Love of God*. And therefore, when St *Paul* varies his *Phraſe*, in this *Chapter*; and mentions—"God *imputing Righteouſneſs*;" Verſe 6. and "that "Righteouſneſs might be *imputed* unto them "[the *Gentiles*] alſo;" Verſe 11.—what can the *Apoſtle* mean, (if we ſuppoſe he talks *conſiſtently*) but that "God *juſtifies* or *pardons* "a Sinner *through Faith?*" There being no other Way of *Juſtification* for *Jew* or *Gentile*. Thus is the *Apoſtle* quite *conſiſtent* and altogether of *a Piece:* Nor is *imputed Righteouſneſs* (in our learned *Author's Senſe*) ſo much as *once* mentioned in the *whole Chapter!*

But let us, in the laſt Place, take Notice of this Gentleman's *Criticiſm* on the Particle ἐν (*b*), in St *Peter's ſecond Epiſtle*, Chap. i. Verſe 1. and which he inſiſts ſhould have been tranſlated—*in*.

In the firſt Place, he is too good a *Scholar* not to know, that the *Greek Particle* ἐν, (like the *Hebrew Beth*, to which it anſwers) has *various Acceptations*; and therefore it does not *neceſſarily* ſignify—*in*.—However, let it be tranſlated—*in:* and let the *Sentence* be thus rendered,—"Faith *in* the Righteouſneſs of "our God and Saviour;"—yet it will not afford the leaſt Encouragement to the *Unrighteous*, (whilſt they *live unrighteouſly*) to *rely*

(*a*) Rom. v. 1.

(*b*) It is indeed in the *Piece* ἐις: But this is a Miſtake of the Printer.

rely upon *imputed Righteouſneſs!* For what is *Faith in* that *Righteouſneſs of our God and Saviour*;—but *Faith in that Juſtification*, which *Chriſt*, by *his Blood* has purchaſed for us; and which, *by Faith*, we receive from God? And what is this, but St *Paul's Juſtification by Faith?*—And is it any wonder, that St *Peter* ſhould *agree* with him?

Believer, if thou haſt any true Value for thy Soul, take heed of what is commonly called, *imputed Righteouſneſs!*—Be aſſured that neither St *Peter*, nor St *Paul*, ever preached it. For can'ſt thou imagine, whilſt St *Paul* bids thee,—"*to work out thine own* "*Salvation with Fear and Trembling*; *to* "*deny ungodlineſs and worldly Luſts*; *and to* "*live ſoberly, and righteouſly, and godly in this* "*preſent World* (*a*)." Can'ſt thou imagine he ſhould *tell* thee,—"thou *need not* do *either*: For *Chriſt* has done *all!*"—Or when St *Peter* commands thee,—"to *give Diligence to make thy Calling and Election ſure*: "Nay, to give *all Diligence*, to add *one* "*Grace to another*; and even to *abound in* "*them* (*b*);"—can'ſt thou get leave of thyſelf to ſuppoſe,—that he would *teach* thee,—"that *nothing* was *neceſſary* for *thee* to do; "but only to *plead* the *Obedience* of *Chriſt*, "who had already performed the *whole* for "thee?" Therefore let me adviſe thee if thou art a Stranger to the convincing Power of the

 Spirit,

(*a*) Philip. ii. 12. Titus ii. 12.
(*b*) 2 St Pet. i. 5, 10.

Spirit,—ſeek for that Holy Spirit, through *Chriſt*, to work powerful Convictions in thy *Heart*;—to apply the *atoning Blood* to thy *guilty Conſcience*;—to ſeal up the *pardoning Love* of God to thy Soul, by a *divine Faith*;—to make thee a *new Creature in Chriſt Jeſus*; and to enable thee to "*be filled with all the Fruits of Righteouſneſs, which are by Jeſus Chriſt unto the Glory and Praiſe of God* (*a*)."

Thus, *Believer*, may Thou and I "*grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt* (*b*)!" May we "*take up our Croſs daily, and follow Chriſt* (*c*)!" May we *forget*, with the great Apoſtle St *Paul*, "*thoſe Things, which are behind, and reach forth unto thoſe Things, which are before; and preſs toward the Mark, for the Prize of the high Calling of God in Chriſt Jeſus* (*d*)!" May we thus, through the all-powerful Aſſiſtance of the *Holy Spirit*, be enabled to "*fight* the *good Fight of Faith*:"—and then, through the *alone Merits and Mediation* of the *Lord Jeſus*, may we "*lay hold on eternal Life* (*e*)!" And may the ſame *divine Bleſſings* be the Portion of *every ſerious Reader*, for the Sake of *Him*, who "*taſted Death for every One* (*f*):" And therefore

(*a*) Phil. i. 11.
(*b*) 2 St Pet. iii. 18.
(*c*) St Luke ix. 23.
(*d*) Phil. iii. 13, 14.
(*e*) 1 Tim. vi. 12.
(*f*) Heb. ii. 9.

therefore to *Him*, with the *Father and Holy Spirit*, be aſcribed *all Honour*, *Praiſe*, *Power*, *Might*, *Majeſty* and *Dominion*, both now and *forever*. *Amen* (*a*)!"

(*a*) Rev. i. 5, 6. Ch. v. 12, 13. Ch. vii. 10.

FINIS.

ERRATA.

Page 9. Line 19. for *carnol* read *carnal*.
—40. in the Note, line 6 for *Rev.* ii. 15. read *Rom.* xi. 26.
—102. in Note (*b*) for συ]γένειαν read συ[γένειαν.

Publiſhed by the ſame Author.

I.

A VINDICATION of Mr *LOCKE*,

FROM THE

CHARGE of giving ENCOURAGEMENT to *SCEPTICISM* and *INFIDELITY*,

And from ſeveral other Miſtakes and Objections of the learned Author of the *Procedure, Extent, and Limits of Human Underſtanding.*

In Six DIALOGUES.

Wherein is likewiſe enquired whether Mr *Locke*'s true Opinion of the Soul's Immateriality was not miſtaken by the late learned Monſieur *Leibnitz.*

Humani nihil à me alienum puto. TER.

II.

A SECOND VINDICATION OF Mr *LOCKE.*

Wherein his Sentiments, relating to *Perſonal Identity*, are cleared up from ſome Miſtakes of the Right Reverend Dr *Butler*, late Lord Biſhop of *Durham*, in his Diſſertation on that Subject; and the various Objections raiſed againſt Mr *Locke*, by the learned Author of *An Enquiry* into the Nature of the *Human Soul*, are conſidered:

To which are added,

REFLECTIONS on ſome PASSAGES of Dr *Watts*'s Philoſophical Eſſays.

Cenſure is the Tax a Man pays to the Publick for being eminent. Lord *Bacon.*

III.

Publiſhed by the ſame Author.

III.

SOME

ENQUIRIES,

CHIEFLY RELATING TO

SPIRITUAL BEINGS:

In which the Opinions of Mr *Hobbes*, with regard to *Senſation*, *Immaterial Subſtance*, and the *Attributes* of the Deity, are taken Notice of.

And wherein likewiſe is examined,

How far the Suppoſition of an *Inviſible Tempter* is defenſible on the Principles of Natural Reaſon.

In Four DIALOGUES.

Τὸν Θεὸν, ὅπλα τι σοφώταλον, ξυλαμενόν τ' ἐπιμελεῖσθαι καὶ δυνάμενον. Plat. de Leg. l. 10.

Ψυχὴ ἂν εἴη, πρὸς τῷ ἀθάναλος εἶναι, καὶ ἀνώλεθρος.

Idem in Phædone.

Δαίμων κακὸς τρέπων πρὸς ἀδικίαν.

Zaleuc. apud Stobæum.

IV.

SOME

THOUGHTS

ON THE

DIVINE HOSPITALITY of the GOSPEL;

AND

On HOSPITALITY falſly ſo called; in a Diſcourſe on *Romans* xii. 13.

V.

Publiſhed by the ſame Author.

V.

An ESSAY on RECREATIONS.

Neque enim ita generati à Naturâ ſumus, ut ad ludum & jocum facti eſſe videamur: ſed ad ſeveritatem potius, & ad quædam ſtudia graviora atque majora. Cic. de Officiis, L. i. c. 29.

VI.

An earneſt EXHORTATION to the ſtrict Practice of CHRISTIANITY;

Drawn up chiefly for the Uſe of the Inhabitants of the Pariſh of *Shoreham* in *Kent*. Second Edition.

Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it. St Matth vii. 14.

If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me. St Luke ix. 23.

VII.

An AFFECTIONATE ADDRESS

TO THE

PEOPLE called QUAKERS;

With regard to *Water-Baptiſm* and the *Lord's Supper*. Wherein the Arguments of the late learned Mr *Robert Barclay* are conſidered.

Ye are my Friends, if ye do whatſoever I command you. John xv. 14.

VIII.

Publiſhed by the ſame Author.

VIII.

SOME

REMARKS

On a late ANONYMOUS PIECE,

INTITLED,

The *Enthuſiaſm* of *Methodiſts* and *Papiſts* compared—In a Letter to the Author.

— μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις — αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα.

Ephes. v. 3. 4.

If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me. Luke ix. 23.

IX.

A DEFENCE of INFANT-BAPTISM,

In anſwer to the Objections of the late learned Mr *Gale*. In a Letter to the Reverend Mr *John Weſley*, A. M. Fellow of *Lincoln-College*, *Oxford*.

To which is added an APPENDIX, chiefly deſigned for the Benefit of the unlearned Reader.

Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα — ἀνακριθῶ — ὑπὸ ἀνθρωπίνης ἡμέρας. 1 Cor. iv. 3.

X.

A SECOND LETTER

To the AUTHOR of a PIECE,

INTITLED,

The *Enthuſiaſm* of *Methodiſts* and *Papiſts* compared:

Con-

Publiſhed by the ſame Author.

Containing ſome Remarks on the *Second Part.*

—*I am far from denying that God can, or doth ſometimes enlighten Mens Minds in the apprehending of certain Truths, or excite them to good Actions, by the immediate Influence and Aſſiſtance of the Holy Spirit.*—Locke's Human Underſtanding. Lib. iv. Ch. 19. §. 16.

There are ſeveral Ways conceivable by us, how God may make known his Will to us; either by immediate Voice from Heaven, or inward Inſpiration to every particular Perſon, &c.—Biſhop Stillingfleet's Idolatry of the Church of *Rome.* Edit. 4. p. 557. §. 9.

XI.

SOME SHORT

INSTRUCTIONS and PRAYERS,

Chiefly deſigned for Perſons of *Inferior Circumſtances.* The Sixth Edition.

XII.

A THIRD LETTER

To the AUTHOR of a PIECE,

Intitled, The *Enthuſiaſm* of *Methodiſts* and *Papiſts* compared:

Containing ſome Remarks on the *Third Part.*

——————*ſervetur ad imum,*
Qualis ab incepto proceſſerit, & ſibi conſtet. HOR.

The Raillery *of the* Wits *and* Courtiers *in King* Charles *the Second's Reign, upon every Thing which they then called* Preciſe, *was carried to ſo great an Extravagance, that it almoſt put* Chriſtianity *out of* Countenance.

Mr ADDISON's Freeholder, N° 37.

XIII.

SOME STRICTURES

On a few Places of the late Reverend Mr *Hervey*'s Letters to the Reverend Mr *John Weſley.*